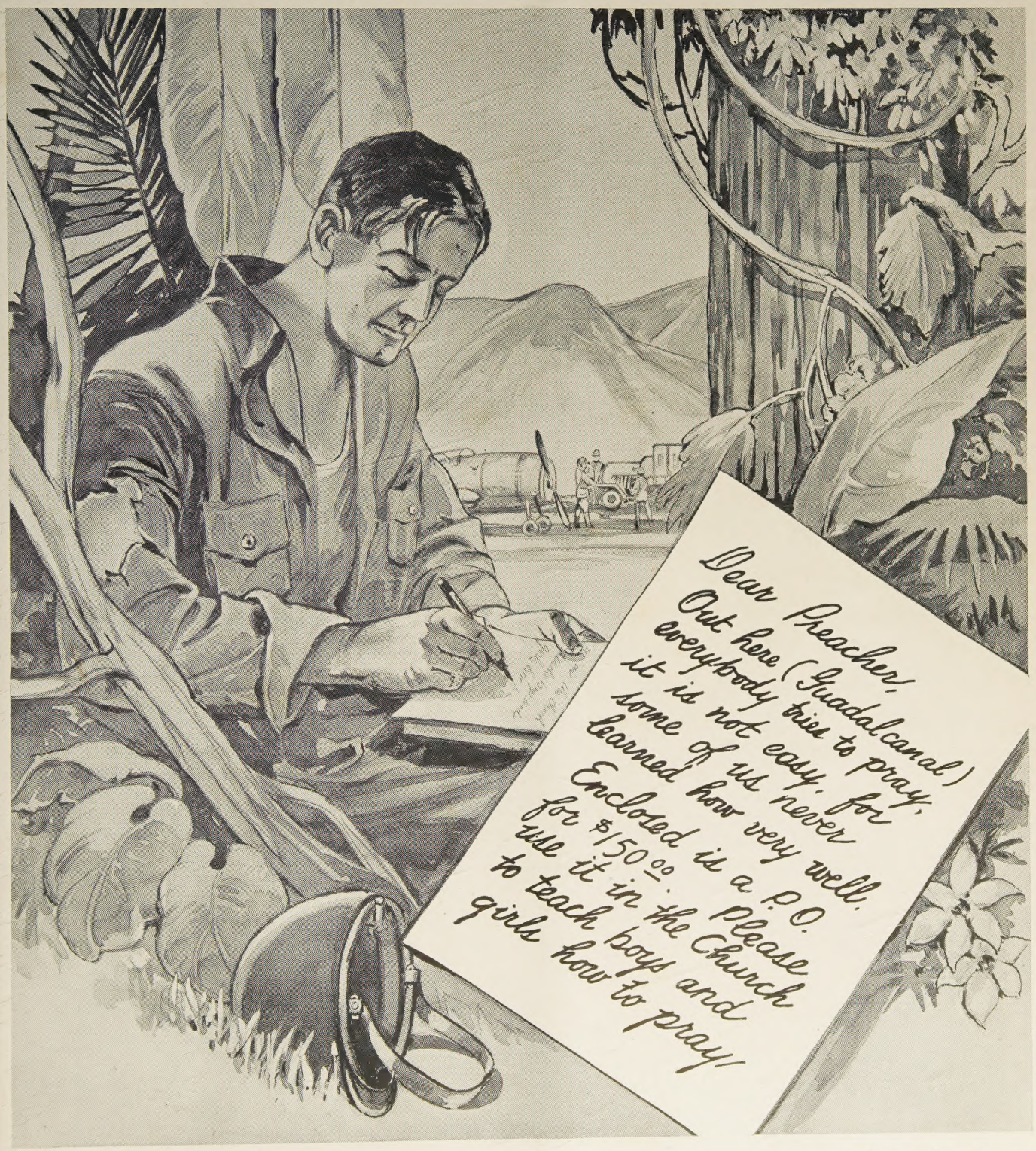
WORLD CALL



OCTOBER, 1943

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World Call

VOLUME XXV OCTOBER, 1943 No. 9

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Circulation Corner

A chaplain writes:

"I wish to thank you for the subscription made possible by the generosity of Central Christian Church, Sharon, Pennsylvania. The latest issue came to my desk yesterday and I have read every word of it. WORLD CALL has always been a great magazine, but it has never been finer than it is now. It is always interesting and covers our brotherhood interests as no other publication does. More power and wisdom to you."

CHAPLAIN SAMUEL JOEL BURGESS.

Readers will be interested in knowing that, while WORLD CALL, like all other publications, is restricted in the amount of paper it can use in any given quarter, there is no restriction upon paper used in magazines sent to members of the armed forces. WORLD CALL goes to every Disciple chaplain who requests it and is being sent to many soldier centers. Because of rapidly changing addresses, it is better for friends to send single copies to individual members of the armed forces instead of giving subscriptions.

October is being observed as Protestant Press Month under the auspices of the Associated Church Press. Dr. Bernard P. Mulder, president of the Associated Church Press, states that the average weekly, monthly and quarterly circulation of the church press is 13,000,000, this being distributed over about 1,000 periodicals.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

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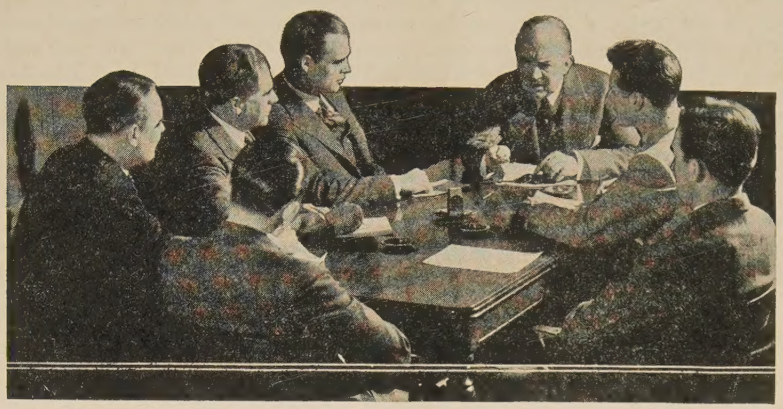
The Chairman of the Official Board Gives Good Advice



"Gentlemen, it's time our church was buying a home for our minister."

"Right you are, Mr. Chairman! The preacher's house has been sold and he must move again.

"Our church is out of debt. All our men have good jobs—many of our women are working, too. Now's the time to raise some money as a down payment on a parsonage. We can borrow the balance from the Board of Church Extension on easy terms."

> The chairman and the deacon are both right—it *is the time* to buy parsonages, and loans *are available* on easy terms from the Board of Church Extension.

More churches, during the past year, bought homes for their ministers than in any other year in the history of the brotherhood, with the aid of Church Extension loans.

Write for Information to

BOARD OF CHURCH EXTENSION

Missions Building **Indianapolis 7, Indiana**

The Threshold

Our Cover

The drawing on this month's cover is based on an actual happening. To Richard Lentz, pastor of the Christian Church at Franklin, Indiana, one of the young men of the congregation, serving in the far Pacific area, wrote of his own efforts at prayer and sent a contribution to be used by the Franklin church in a program of training boys and girls in the prayer life. There is not a church in America which cannot benefit by taking this lesson to heart.

Contents Read

Oreon E. Scott, a "kiver-to-kiver" reader of WORLD CALL, points out that in referring in our September issue to the able pastors of our National City Christian Church, there was no mention of the fact that Dr. William H. Pinkerton served as interim pastor after the resignation of Dr. R. H. Miller and prior to the coming of Dr. J. Warren Hastings. Mr. Scott also wonders at the Bethany College report in the September issue, stating that Bethany has 550 students, of whom 335 are navy men and 225 are civilians. Since 335 and 225 add up to 560, and since the president of Bethany is a Ph.D. in mathematics, the editors are referring Mr. Scott to the head of that school, of which he is an alumnus.

Chaplains Needed

At frequent intervals WORLD CALL receives word that Disciples are not up to their quotas with respect to chaplains for the army and navy. The demand is particularly concerned with men under forty-five.

A. A. Honeywell

Sorrow came to the home of one of WORLD CALL'S editors, Miss Evelyn Honeywell, in the death on September 11 of her father, A. A. Honeywell. Mr. Honeywell was widely known among Disciples of Christ. In his earlier life he was a minister, having received his training at Hiram College. Becoming interested in church architecture, he later gave himself to that field, and over a long period of years guided numerous churches in the erection of buildings. One of his most recent contributions was the new educational building of Third Christian Church of Indianapolis. Mr. Honeywell was advisory architect of the Indiana Christian Missionary Society and was a member of the American Institute of Architects.

Dr. Campbell's Death

A former president of the International Convention of Disciples of Christ, Dr. George Alexander Campbell, passed away at his summer home in Pentwater, Michigan, on August 18. Dr. Campbell, who was 74, was one of the best known ministers of his communion. After his resignation from the pastorate of the Union Avenue Church of St. Louis in 1937, he served as acting editor of *The Christian-Evangelist* for about two years. He was a director of the Christian Board of Publication, a commissioner of the Association for the Promotion of Christian Unity and a trustee of several college boards.

Earlham Conference

About 150 brotherhood workers participated in conferences held on the campus of Earlham College, Richmond, Indiana, August 29-September 4. The earlier days were devoted to staff meetings of The United Christian Missionary Society. Representatives of other agencies in Unified Promotion were present for the meetings on the last two days. One of the chief values of the conferences was in the opportunity afforded for familiarizing all the workers with the objectives and methods of fields of work with which they have no direct relationship. Meetings of religious education workers, missionaries, women state secretaries and other groups were arranged, but the emphasis was upon the united approach. Unified Promotion made plans for the coming year, including a series of 75 significant preachers' conferences. The conference closed with a stirring address by Dr. Alexander Paul.

Pamphlets Received

Some of the most valuable information comes in pamphlet form. Among those coming to the attention of WORLD CALL recently are the following:

Jobs and Security for Tomorrow by Maxwell S. Stewart. A Public Affairs Pamphlet. Ten cents. Public Affairs Committee, 30 Rockefeller Plaza, New York City.

The Changing Far East by William C. Johnstone. Price, 25 cents. Foreign Policy Association, 22 East 38th, New York City.

The Ministry of Counseling by Rollo May. Ten cents. Federal Council of Churches, 297 Fourth Ave., New York City.

Getting Acquainted With God. A book of devotions for families with children, by Robbins Wolcott Barstow. Twenty cents. Federal Council of Churches, 297 Fourth Ave., New York City.

A Guide for a Man and Woman Looking Toward Marriage. A booklet of 62 pages by Roy A. Burkhart. The Hearthside Press, Flushing, N. Y.

Men and Missions

The Laymen's Missionary Movement, 19 S. La Salle Street, Chicago 3, Illinois, is sponsoring the 13th annual observance of Men and Missions Sunday on November 14. Helpful literature may be secured by writing the Laymen's Movement.

Eyes On the Orient

By Dr. M. Searle Bates

If we turn our eyes behind the war news, we find that some of the most significant eyes in the Orient, those of leaders and intelligent youth in China, India and Southeastern Asia (even in Japan), are watching us closely. America is one of the great problems the world faces.

America is the fabled land of wealth and power, supremely confident of her ability to start late and to sacrifice less than others, but to win the war and to determine the peace. What does her wealth mean if she cannot employ her own few people among the finest resources in the world, and if she refuses to receive a handful of refugees, forcing less prosperous lands to care for them? Although America had more people in colleges and in all schools than any other country, she did not understand the world situation which brought on the war; and many of her people have false ideas or no real knowledge of the Orient, where half the folk of the world live. How can America make war or peace wisely, if she does not care even to know about the world? She can build bombers, but not friendships.

America boasts of idealism and unselfishness, and is most critical of greed and wrong in the acts of other nations. But can we trust America? She talks sweetly of many of us Orientals as allies. But she refuses us, and only us out of all humanity, even a nominal right to enter her borders and to become citizens. Even among her own sons she refuses to some darker shades a fair opportunity in education, employment and housing; then denounces them as ignorant and shiftless.

With all America's power to manufacture, to buy, to ship, to give or to refuse credit, will she treat us as men and as nations with a right to fair development or will she contrive systems merely to give her markets and materials according to the desires of her own industry? Above all, will America be stable enough in her deeds, which can shake and break the world even if they cannot mend it, so that we can be steady in our international relations and our economic life? Or will all the American talk about an orderly world be lost in the rush to reverse war time situations and in the snarls of domestic politics? Will Americans ever learn that it's more important to know whether a candidate for Congress is an imperialist, an isolationist, or a reasonable cooperator than to choose him because he favors rearrangement of the income tax forms?

When America, the most powerful nation on earth, learns that an honorable and sensible foreign policy is the duty of both big parties, not the monopoly of one and the punching-bag of the other, then Orientals and Europeans, Canadians and Mexicans, and Americans themselves will turn from despair to hope of a peaceful world

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* — **Mrs. O. S. Murphy**, *National World Call Secretary*

Contributing Editors

C. E. Lemmon — Edgar DeWitt Jones — James A. Crain — John L. Davis

VOLUME XXV — OCTOBER, 1943 — NUMBER 9

A Needed Conference

THE news story carried in the "box" on this page is of importance. The announcement of a Disciple gathering in Des Moines for the consideration of the responsibility of the church for building world-mindedness has significance for the Disciples, for the Christian world, for the Middle West and for the movement toward a just and durable peace.

America's attitude toward international cooperation may well make or break plans for building a decent world order on the wreckage of the present global struggle. An unseeing American isolationism can doom civilization to further generations of despair. American isolationism has had its rootage historically in the live-and-let-live attitude of people in the Middle West. Typical of these people are the Disciples of Christ — a good-intentioned people with the simple outlook of the self-sufficient pioneer. For Disciples to sponsor a midwestern conference concerned with the single burden of the church's responsibility for creating world-mindedness can conceivably be a decisive factor in the effort to bring America to accept her rightful role of world leadership.

The announcement that a large attendance is not contemplated in connection with the Drake Conference is understandable. In view of increasing transportation difficulties such a policy would seem inevitable. The plan to make the Conference somewhat representative geographically is sound. To permit it to become simply an Iowa, or even a midwestern conference, would seriously limit its influence, though it is assumed that its membership may include a somewhat disproportionate number of those who live in the central states and for whom problems of transportation would be somewhat less difficult. It is to be noted, also, that the seminar plan, followed with such signal success at the Methodist Delaware Conference early in 1943, contemplates the bringing of a considerably larger number of people into the processes of the Drake Conference.

Drake Conference

Announcement was made on September 22 of a proposed conference and lectureship to be held at Drake University, Des Moines, Iowa, the first week in February, 1944. The general theme of the lectureship will be "The Responsibility of the Church for Building World-Mindedness." Sponsoring organizations include Drake University, The United Christian Missionary Society, the Board of Higher Education and the Association for Promotion of Christian Unity. While these agencies assume financial responsibility for the Drake Conference, it will in no sense be promotional and will be concerned with the relation of the church to the life of the world today and in the post-war era.

Recognizing the difficulties of transportation in wartime, the Conference Committee plans a limited attendance. Delegates will be chosen upon a basis of geographical distribution and with regard for a balanced gathering of pastors, educators, laymen and women. In order to bring a larger number of people into participation in this study of the church's relation to the problems of tomorrow's world, seminars will be organized in various cities. Each seminar will be assigned to the study of the theme of one of the lecturers and will be charged with preparing a paper for the consideration of the Drake Conference.

Three lectures will be given by Harvard's famous Prof. W. E. Hocking. Six other distinguished leaders, to be announced soon, will give one lecture each.

Dr. C. E. Lemmon, president of the International Convention of Disciples of Christ, is chairman of the committee planning the Drake Conference. Dr. W. F. Rothenburger will serve as executive director. Other members of the committee include H. G. Harmon, Robert M. Hopkins, John L. Davis, Geo. Walker Buckner, Jr., R. H. Miller, Hampton Adams, and Harold L. Lunger.

While the Drake Conference is sponsored by Disciples, it will be concerned with the responsibilities and opportunities which face all Christians. Others than Disciples will participate in the Conference.

Simply as a university lectureship, the announcement that William Ernest Hocking is to set the keynote of the series, and is to be joined by six other distinguished leaders of world thought, is sufficient to arouse high expectations. Even greater hopes are aroused as the lectureship is seen on the background of the larger scheme and in the light of opportunities for influencing public opinion which may never again come to the people of this generation. America and the church in America have a great opportunity for honorable service in behalf of humanity in our times. It is to be hoped that through the Drake Conference Disciples will help the larger Christian community to measure up to the requirements of one of history's most searching hours. Fortunately, the Conference proposes to make its contribution by helping create those basic attitudes of world-mindedness without which all striving after world order is futile. This is a needed conference.

The Legion and Discrimination

ONE of the most encouraging signs of the times is the manner in which a goodly number of American Legion Posts have condemned the efforts of some of their leaders to identify the Legion with discrimination and prejudice. As an example, we quote from the following resolution, recently adopted by the Northfield, Minnesota post and later endorsed by meeting of the District Legion at Fairbault:

"Whereas, the American Legion has as one of its basic principles tolerance of all creeds and races, and,

"Whereas, at its national convention in 1942 it accepted as one of its war aims the following statement: 'We condemn religious prejudices, racial or national antagonisms as weapons of our enemies,' and,

"Whereas, there appeared in the official publication, the *American Legion Magazine,* for June, 1943, an article entitled 'Japs in Our Yard,' by one Frederick G. Murray, M.D., which urged, among other proposals, that native-born American citizens of Japanese descent be relocated on islands in the Pacific Ocean—in direct violation of our constitutional guarantees—and further urged this, not as a military measure, but as a social, political, and economic policy,

"Therefore, be it resolved, that we, Northfield Post No. 84, American Legion, do vigorously protest against our National magazine being used to foster race hatred in violation of our own constitution and the constitution of the United States, and do most urgently request that the national officers in charge of the publication of the *American Legion Magazine* be directed to print a retraction of the afore-mentioned article, which is in direct opposition to the adopted policy of the American Legion.

"Be it further resolved, that our delegates to the district and state conventions be instructed to introduce and promote passage of this resolution or one similar in import, upon afore-mentioned convention.

"Be it further resolved, that all possible publicity be given this resolution in order that no unfavorable criticism be directed toward individual Legion members or local posts because of this flagrant violation of the basic principles of our organization and our country."

This is an expression of good sense and of good Americanism. Too frequently, the great majority of the members of the American Legion—and other organizations, as well—have, without protest, let opinionated, self-seeking men in official or semi-official positions speak words of ill will or of arrant nonsense in the name of the group. Protests, such as that of the Northfield post, are in order. And others have been voiced. Such action will help make the American Legion a positive force for national unity and true democracy. Certainly, an organization committed to the accepted principles of American democracy, as is the Legion, cannot condone the violation of those principles by men who profess to speak for it.

Axis Broadcasts

THOSE who listen to the daily broadcasts of the axis powers frequently have pointed out to them some of the real weaknesses of the democracies. While much of the propaganda is false as well as malicious, many statements contain just enough of truth to make lovers of democracy uncomfortable.

An example is the Japanese use in such broadcasts of references to the Chinese Exclusion Laws of the United States and the humiliating treatment to which the Chinese are subjected by our immigration procedures. The force of such propaganda lies in the fact that it cannot be denied. That it is not without effect on Chinese morale is well known, especially at a time when, as Admiral Yarnell pointed out in testimony before the House Immigration Committee, there exists a real danger of China's collapse.

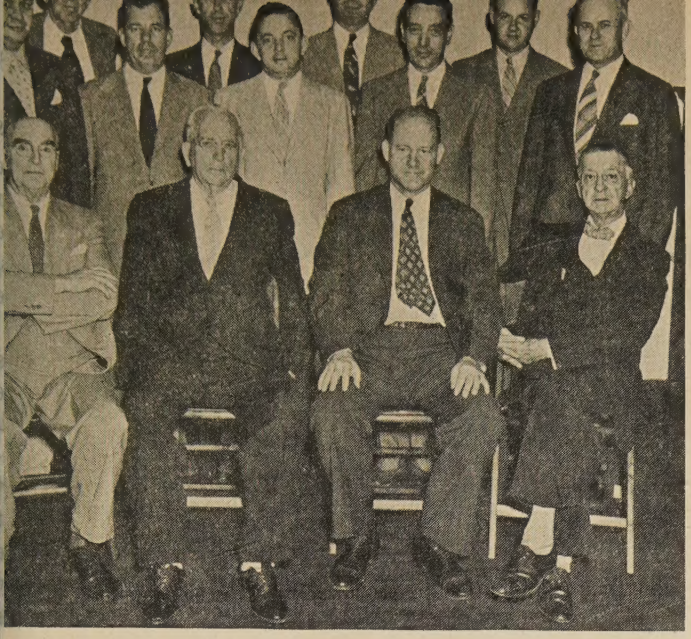
Good friends of China, of international good will, and of genuine democracy will want to take steps to help change this inexcusable situation. Especially effective are letters and telegrams to congressmen, advocating the repeal of the Chinese Exclusion Laws, the placing of Chinese immigration on a quota basis, and making Chinese eligible for American citizenship. Legislation to bring about such changes is in the hands of the House committee headed by Representative Dickstein. It is sinecrely hoped that action will be forthcoming, thus righting an old and grievous wrong.

Christian Mission on World Order

TO 93 cities of 39 states and the District of Columbia traveling teams of leading Christian laymen and ministers will go as a part of the Christian Mission on World Order between November 1 and 20. The stated purpose of this united approach of Protestant churches to the Christian responsibility for a just and durable peace is "to stimulate local study and action and development now of a body of public opinion to assure full American participation with other nations in establishing and maintaining world order."

Cooperating in the missions are the Federal Council of Churches which embraces Protestant churches with a combined membership of 25,000,000, the Foreign Missions Conference of North America, the Home Missions Conference of North America, the International Council of Religious Education, the Missionary Education Movement and the United Council of Church Women.

The effect on public opinion of 93 such one-day missions in strategically located cities should be considerable. The influence should extend far beyond the period of the missions, for it is hoped that individual churches will be led to inaugurate effective programs of study and action with respect to the issues involved. This is a task which calls for qualities of leadership and vision which are possessed by the church as by no other institution of the land. The church must not fail.



The Church Board of Nashville's newly organized Christian Church. Back row, from left: C. L. Liggett, S. Gilbert Marshall, vice-chairman, Chas. W. Hawkins, R. W. Williams. Second row: Wm. F. Carpenter, chairman, Wilbur C. Sensing, secretary-treasurer, Marvin C. Atherton, John R. Sargent, Forrest F. Reed. Front row: W. J. March, Dr. Walter M. White, Dr. George N. Mahew, temporary pastor, Jos. M. Warren, Jr.

"You Will Gain As You Lose"

By ROGER T. NOOE

EDITORIAL NOTE: *Not many churches have been giving of their members for the purpose of forming new congregations in recent years, though in earlier times this was a very common practice. Dr. Nooe, pastor of the historic Vine Street Christian Church of Nashville, Tennessee, here tells of just such an experience and of the satisfaction and challenge it has brought. It is a story especially appropriate for this issue in which emphasis is given to the work of the local church.*

THE COMING to birth of another congregation of Disciples in Nashville, while not without pain, is now heralded with joy and hope. It was not easy for the Vine Street congregation to send out some fifty of its members to this venture. Long had we talked about it, but ever pride and fear postponed action. We have had a worthy pride in the place this historic church occupies in the community. We have rejoiced in seeing our sanctuary filled Sunday after Sunday with chairs often brought into the aisles. Frankly, we were afraid that a new congregation in an area where most of our members live would draw too heavily upon the mother church.

Now, coming as the climax of one of our best years, what we have long talked about has become a reality. Those who went out went in love for the church they left and in faith for the church they, with God, will build. This has all been done in unity and accord.

"What Is the Trouble?"

Strange it is, and a sad commentary on the organization of new churches, that inquiries began to come in from the community and even from our congregation, asking, "What is the trouble?" The fact of it is, this was all done so peaceably that we were not sure we knew how to organize a new congregation. There was trouble, but it was of the sort that stretches wide spaces in the soul and helps us to find our life by losing it.

In the organization of this church, we gave of our best. Among the members who went out are: The former chairman of our Church Board, the chairman of our Every-Member Canvass during the past year, three former presidents of our Men's Class, one who was president of the Men's Club, the superintendent of our Intermediate Department, with two teachers. From our Women's Council went the chairman of our Social Service and the chairman of our Red Cross Committee. In this group are some of the most liberal givers and some of the most talented of our membership.

Compensations Are Apparent

Let no one think this was easy. Even so, already values are emerging which are more than compensating for our loss. A Disciple consciousness with a new awareness of our mission is being felt as never before. The ministers of the other three churches cooperated heartily. Mr. Harman of our state board gave himself without stint in this venture. From just about holding our own as a people, we are envisaging growth in numbers and influence. Disciples of Nashville have exerted an influence in cooperative efforts among all Christians which is more than commensurate with their numerical strength. Congratulations have come to us from leaders of other communions.

This venture is helping us to discover our potential strength. Buried talents are being unearthed, hidden light is set to shining, inactive members are rejoicing in having something to do. Some who were deacons in "Vine Street" are elders in the new congregation. Some who had not had any responsibility are on the new board. In the meantime, the gap is being filled in our church. A challenge to a finer faithfulness is being felt. Members are volunteering for service. The Men's Bible Class that lost many of its members is increasing in attendance. Both churches are having confessions of faith and baptisms.

A Voice of Prophecy

My mother who is in her 98th year was greatly saddened by the organization of the new church. She knew personally many of these leaders, and felt that it would hurt "Vine Street," which she holds as the acme of all churches. After a while of brooding (I fear) over this loss, she said to me with a light in her face that I can never forget: "It seemed to me that I heard a voice, saying, 'You will gain as many members as you lose.'" Even already, this is proving to be an authentic voice.

As for the new congregation, they are meeting for the present in a schoolhouse. Already a committee is engaged in selecting a site for a building which will be erected as soon as material is available. They are fortunate in having the services of Dr. George N. May-

(*Concluded on next page.*)

I Stopped a Murder

An Unusual Story from the Experiences of a City Pastor, as Told to a Newspaper Man

By WILLIAM DINWOODIE

EDITORIAL NOTE; William Dinwoodie is Church Editor of the "Cleveland News." This story is his account of an interview with Fernando H. Groom, for 22 years pastor of Franklin Circle Christian Church, Cleveland. The details have been camouflaged a bit to prevent identification, but the main story is true to the facts.

I WAS about to leave my study for lunch when the phone rang. I picked up the receiver. A frightened woman's voice came to me over the wire.

"This is Lydia . . . Come quickly, please, Dr. Groom. . . . We're in trouble . . . serious."

Before I could say anything, there was a click in my ear. My informant had gone.

Fortunately, I knew the young woman who had called me. I also knew of the inter-family quarrel that had threatened tragedy in the home before.

It occurred to me that it would be well to request the aid of police. Putting through a call to the nearby precinct station, I asked the captain in charge to send a squad car to the woman's address.

"But tell the squad to remain outside unless I call them in," I advised him. "I'll go right over."

The family lived in a pretentious colonial house a mile or so from the church. While driving there, I thought of the young woman who had called me. She was the wife of a man whose mother, a wealthy widow, had recently married a young man about town. Quarrels had been frequent between the older woman's son and her husband and several times they had come to blows. I could only guess at the latest trouble.

Drawing up to the curb in front of the house, I was pleased to see the police car parked across the street. With a whispered prayer of "God help me," I hurried to the front door. I was about to ring the bell when I chanced to look into a side window, opening on the living room.

What I saw caused me to draw in my breath sharply. The husband of the young woman who called me was pulling a gun from the side pocket of his coat. Less than a dozen feet away, in a half crouch, stood his stepfather. The latter's face was flushed with rage. His right hand held an ugly looking knife.

Pausing only long enough to wave to the policemen to follow me, I pushed open the front door and ran between the enraged men. The officers followed close behind me and within a minute or two we had both of them disarmed but still shouting robust insults at each other.

The police sergeant, whom I knew well, called me aside and asked me what I thought he ought to do. I said it would be well if he took the ex-widow's son and his wife to the precinct station.

"Give them a good scare," I told him. "Make them sign waivers admitting they were guilty of assault and unlawful entry and warn the son he faces arrest and a prison sentence if he goes to his mother's home again."

The sergeant smiled and nodded his head.

"I think you've got something there, parson," he said. "We'll try it anyway."

The young couple left in the company of police. I followed them shortly afterward, wondering if I had acted wisely and fearful that I may have only added fuel to the troubled situation. That feeling remained with me, causing me many uneasy moments. Yet what more could I have done? What more could anyone have done?

These questions were still bothering me when the son of the ex-widow came to my study two weeks later. I was pleasantly surprised to see him; more surprised to notice the change in him. Quiet and composed, he sat across from my desk and said he had come to thank me.

"I shudder when I think what might have happened if you hadn't stepped in when you did," he told me. "Won't you pray with me?"

Kneeling in the quiet of the sunlit study and feeling the Lord was very near, I expressed my thanks for his guidance in the past and prayed that he might continue to be with my young friend in the future. It was a moment of blessed experience, one of the peaks in my forty years in the ministry and one I shall never forget.

I had not only stopped a murder. I had also, as later events proved, won a choice spirit for God.

"You Will Gain As You Lose"

(*Continued from page* 5.)

hew, chairman of our Vine Street board and Professor in the School of Religion at Vanderbilt, as temporary minister. A permanent minister will soon be called.

Predicts Growth

I predict that this church will grow from more to more until it becomes one of the great congregations of our brotherhood. In the meantime, our own church faces the future with faith. When our budget is made out for the new year, the first item we propose to consider is our opportunity for sharing in missions, education and benevolence. We shall not do less than we have done. Our Women's Council will maintain its high standard as will our church school. Out of this cooperative effort, our Discipledom of Nashville will be stronger, our ministry to the community will be enhanced, and our spiritual experience will be deepened.

Is the Great Commission Outmoded?

By CARL L. CORE*

Dr. Core

ON A LATE spring day many centuries ago, a group of Galilean peasants stood gazing up into heaven, watching the earthly form of their beloved teacher fading quietly into the blue, and recording indelibly on their hearts his last Great Commission: "Go ye, therefore, and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you."

Working as gradually but as inevitably as leaven, the teachings of the Master have spread to all nations: now in great bursts of uncontrollable enthusiasm that swept everything before them, again at a snail's pace amidst the gloom of unspeakable despair; now with the power and wealth of all civilization opposed in bitter persecution, again encumbered and clogged by the voluptuous ease resulting from great possessions; now with the tragico-comic voice of political revolution solemnly pronouncing the extinction of religion, again with the power and might of great peoples steadfastly arrayed in confident support.

Always the keynote of the teaching was to tell others; the doctrine itself became known as the *gospel —the glad tidings, the good news.* How can tidings be glad or news be good, if there is no one to tell it or no one to hear? The implication is plain—*it must be told to others.* And yet, after the lapse of 1,500 long, dreary, monotonous years, the glad tidings had spread little more than 2,000 miles from those green Galilean hills; only a tiny portion of the earth's surface had been covered; only a minute fraction of "all nations" had heard the good news.

Then a New World was opened and another Old World rediscovered; once again the outburst of enthusiastic zeal carried the glad tidings far and wide; Spanish crusaders armed with a sword in the right hand and a Bible in the left harvested America's golden stores; French Jesuits quietly indoctrinated yet trustful Indians, clearing the way for France in the New World; the five continents and the seven seas were criss-crossed in all directions; at last it seemed that the Great Commission was to be literally fulfilled. It was an era of great heroism, noble endeavors, unselfish lives, undaunted efforts, joyous martyrdoms; it was the beginning of what we call foreign missions.

And yet many are ready to inform us that foreign missions are already well into their twilight; others assert that missions were founded upon the conviction of superiority that accompanied the wave of imperialism resulting in the creation of the great colonial empires; still others tell us that the old "heathen" nations are no longer inclined to submit to the "arrogance" of missionaries; and, finally, we are admonished to delay the evangelization of the world until we can evangelize America. What should we believe concerning foreign missions today? Should we half-heartedly support a dying cause and ultimately rejoice that it has expired? Or are we justified in confidently continuing our past contributions with the expectation that times will be better?

It had become quite evident before the war burst upon us, nay, even before the depression started, that contributions to foreign missions were definitely falling off and that enthusiasm was waning. A Layman's Board appointed to study the field reported in 1932 in a comprehensive discussion entitled *Re-Thinking Missions,* acknowledging the seriousness of the problem, and suggesting that a bold readjustment of our methods of organization may be needed. Pearl S. Buck, well known as the author of *The Good Earth* and who comes from a missionary family, in an article in the *Christian Century,* reviewing the report, asserts that missionaries have become time-punchers, frightened lest they do not please—not God, but—their board, and hence have their salaries cut or be removed from their positions. She does not lay the blame on the missionary; the fault, she concludes, lies in the fact that the cause has lost its appeal among our American people itself. She declares, there is still great need for a continuation of the right sort of missionary activity, but she came to be often branded as a heretic because of her suggestion that missionaries select a little of the best from both the Christian and the Oriental religions, throwing overboard the implication that Americans are superior because they know more.

Peffer, in *Harpers' Magazine,* boldly declares that foreign missions are in their twilight and he is not sorry. He says that in missions there was something narrow, bigoted, graceless and uncivilized, and predicts that what is enduring in the Christian message will move in the normal currency of ideas. "Missions," he says, "may die and little that is permanently valuable to men will be lost with them."

Many others, whose views differ widely from Peffer's, reject, on other grounds Mrs. Buck's compromise. Stanley Jones says many intelligent Chinese agree with him in stating that, if you "climb to the top of China's sacred mountain, *Taishan,* you will find the Buddhist and Taoist priests smoking opium or gambling. The future lies either with communism or Christianity. The native faiths cannot save China." And in India, Mahatma Gandhi advised Christians to "practice your religion without toning it down. Don't adulterate Christianity."

Dr. Barton records the story of an American business man who was visiting his mission field in India. The

*Professor of botany at West Virginia University, Morgantown, West Virginia. It is expected that Dr. Core will be sent to South America this fall to explore for new sources of quinine.

business man expressed his frank disbelief in the value of foreign missions. He had the highest praise, however, for the hospitals, colleges, schools, and industrial plans operated by the missionaries.

"Well," Dr. Barton told him, "you have just given me material for one of the best missionary pamphlets I have ever read."

"Oh," the business man said, "if you call that missions, there is no one who could question for a minute that they are the greatest enterprise in the world."

"Well," Dr. Barton commented, "we do call that missions."

Likewise, Henry Morgenthau, a Jew, and our former ambassador to Turkey, says of missionary activities in that country, "The missionaries go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built. As an American citizen I have been proud of them."

To one who urges that we fully evangelize America before tackling the rest of the world, it should be necessary only to call attention to the shrinking of distances on our globe. Columbus took 71 days to cross the Atlantic; Lindbergh needed only 33 hours; Jules Verne's *Around the World in Eighty Days* was regarded as fantastic in 1872; Wiley Post in 1933 required less than 8 days to encircle the globe. It is now a familiar saying that no part of the globe is more than 60 hours distant from our nearest airport.

In agriculture, it has long been recognized as difficult if not impossible for one farmer to keep his fields free from weeds because of the perpetually recurring infections due to seeds blowing over from the neighboring farms. Weed specialists recommend a community-wide program for adequate eradication, a program participated in by all farmers, highway maintenance crews, and even railway track gangs.

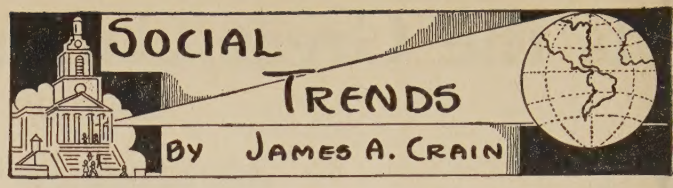
Jesus anticipated the sowing of tares, but so long as the curiously attractive pagan customs of Africa or the South Seas were months away from us, the danger of infection was not so very great; now we read in our newspapers events that took place an hour ago in China; we can actually hear on our radios the voice of one talking half way round the world. To save our own society, in self-defense, we are obliged to do our utmost to uproot the weeds that are choking other civilizations not very far away.

Shall we continue to support foreign missions? If only to defend ourselves, how can we do otherwise?

How can we call ourselves Christians and not accept the Great Commission?

Even at home, in America and Europe, Christianity seems far from being successful in filling the hearts of all men with its tenets, yet we do not advocate abandoning the faith on which our church is founded. Rather do we resolve to strive the harder, trusting that, with working hands and praying hearts we may be able to heal up the festering sores of social injustice at home and ultimately eliminate *foreign* missions because

> In Christ now meet both East and West,
> In Him meet South and North.
> All Christly souls are one in Him,
> Throughout the whole wide world.



THE men's organization of the Peachtree Christian Church, Atlanta, Georgia, under the leadership of the pastor, Robert W. Burns, is demonstrating to the brotherhood what a city church can do to help rural churches meet the problem of pastoral leadership and thus strengthen the hold of the church on country life.

"The Men of Peachtree," as the organization is known, has taken as its goal "One more manse in Georgia every ninety days." The organization came into being in 1942 and began its work with the expressed conviction "that the churches with larger numbers of members should accept the care and development of smaller congregations as part of their responsibility." Under the leadership of Edgar R. Craighead, president, and Knowles Youngblood, as treasurer. The Men of Peachtree undertook to supply a parsonage to every rural congregation in the state which would cooperate in the program.

How well they have succeeded is shown by the record. Since the organization of the group in May, 1942, the schedule of one parsonage every ninety days has been maintained. At the end of the first year the churches are Williamson, Toccoa, Glenville, and Red Oak had been aided to secure manses for their pastors. The Williamson church raised $750, which was quickly matched by The Men of Peachtree and a parsonage costing $1500 was purchased. This parsonage serves not only the Williamson church, but also the four other churches under the leadership of the Williamson pastor. The next effort was at Toccoa, Georgia, where a newly organized congregation had raised $500 toward a parsonage. This amount was matched and a house was purchased to serve both as a home for the pastor and as a meeting place for the congregation pending better arrangements. This stimulated other gifts to the congregation amounting to $1200. At Glenville, Georgia, a country congregation, discouraged with years of part-time absentee ministry, determined to locate a pastor on the ground. The sum of $750 was raised and this was matched by The Men of Peachtree to enable the project to be carried to success. The church at Red Oak, Georgia, needed only $565 from The Men of Peachtree to enable it to raise $2445 to purchase an adequate manse with three acres of ground.

Not content with four parsonages during the first year, $500 was given to the Watkinsville church to help build a house of worship. With that encouragement the congregation now has in hand more than $6000 with which to build as soon as restrictions are lifted. In addition to their parsonage program, The Men of Peachtree expect to lead at least 20 churches to plan new buildings by the end of 1944.

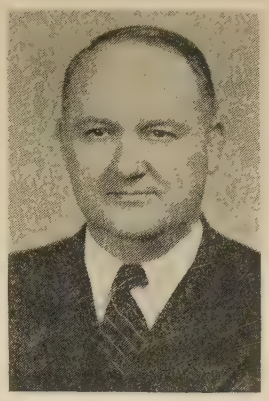
While the financial program undertaken by The Men of Peachtree is beyond the abilities of many of our churches, it is not beyond the capacity of some of them. The first requisite is the will to do something for these town and country churches which throughout the years have exported to city and county-seat churches their strongest leadership and are now themselves bereft not only of leadership but financial support. Any city or county-seat church with the mind to do so could take an intelligent interest in the problems of nearby rural churches and render aid that would do much to strengthen our 4,489 churches in communities of 2500 population or less. If guidance or advice is needed an appeal could be made to the Department of Social Welfare and Rural Work of The United Christian Missionary Society or to the secretary of the state mission board, both of whom would no doubt be glad to lend a hand in such a worthy cause.

The Budget—An Educational Process

By BARTON A. JOHNSON*

THE church's budget is a development extending across many years. It takes time and continuous emphasis to build it. The writer has been most fortunate here in predecessors who builded well. Their spirit and labors helped to create a missionary tradition.

Perhaps we can be more concrete if we write in terms of how we work in South Street Church. Not that our way is perfect, but it is the way we work.



Barton A. Johnson

I. BUILDING THE BUDGET

The building of a church budget is an educational process. We do not start from scratch, but build upon previous experience.

We restudy the items going into our budgets to see if we are meeting the needs of the present situation. While some churches have the unified budget, we still have several budgets—Current Expense, Missions, "Expansion Fund," Sunday school, and Debt Fund. These budgets are correlated through the Official Board.

We include the usual items in our current expense budget. Many of these items have long since won a place in the budget because our people feel they are necessary. Some years ago our church wrote the Pension Fund into the budget, and three years ago the Finance Committee put an item of $100 per month into the current budget to retire our debt.

We still have a separate Church school budget, with a separate treasurer, responsible to the Committee on Christian Education, and, through that committee, to the Board. The literature and supplies used by the school are paid for by the Church school budget. In addition, this budget makes a regular contribution to the Springfield Council of Christian Education and the Missouri Council of Churches, and to the Bible Chair at Drury College.

In common with a growing host of churches, we have a missionary budget with a separate missionary treasurer. We place great emphasis upon the "red side" of the envelope, because we believe that it is the best way to secure systematic missionary support. We seek to include, upon a proportionate basis, that is, proportionate to the volume and the importance of the work being done, all the elements of the brotherhood's missionary program, and also the most significant interdenominational activities. For example, we share in the support of Unified Promotion, State Missions, the Bible Chair at Drury College (a Third Missouri District educational project), the National Benevolent Association, the Federal Council of Churches, the Department of Evangelism of the Federal Council, and the American Bible Society.

The missionary tradition of our church is an invaluable asset. It is a balance wheel which helps to maintain the momentum of missionary interest. We feel an obligation to maintain the "level of support" of the work already begun, inasmuch as that work is based upon the support received in the past. We are not for the "leveling down" process, but are perfectly willing to include new items provided they call out increased support.

In addition to the missionary budget of the church, secured through the "red side" of the envelope, we observe the four special days in the Church school, Thanksgiving, Christmas, Easter and Children's Day. We put special emphasis upon the work sustained by these offerings.

We have an established pattern for dealing with all budget items, new or old. All askings are referred to the proper committee or group. We share with the key leaders all the information we have or can secure. Time spent in talking through these matters with these leaders is, we feel, well spent.

Finally, the proper committee presents whatever recommendation it feels is best in the light of the needs, of our capacity to participate, and our previous commitments. We have learned that when members of a committee come to feel a need strongly enough to present it they will put their interest and their enthusiasm behind their recommendations.

The Finance Committee and the Missionary Committee then present their recommendations to the Official Board. The budget, as modified or approved, thus carries with it the approval of the Official Board. This process widens the circle of those who know and feel the needs.

It is logical for the Board to present the budget to the congregation on an appropriate Sunday morning. We go on the belief that our people are entitled to know the "inside" of their financial program.

II. RAISING THE BUDGET

We link much of our stewardship teaching with the annual Every Member Canvass, because this gives it a practical character. While the minister cannot well go out as a solicitor, yet he ought to teach stewardship. He is in a position to know the needs of the church, he knows that Christian giving is an inseparable expression of Christian attitude, and he has the ear of the congregation. The laymen have the right to expect the minister to help prepare the way for a successful canvass. His sermons can do much to set the atmosphere in which an effective canvass becomes possible.

Our people need regular opportunities to make a concrete stewardship response as well as to receive

*Pastor of South Street Christian Church, Springfield, Missouri.

stewardship teaching. We learn to give by giving. Therefore our church takes a systematic Every Member Canvass. We are convinced it is a teaching opportunity. It reaches the new members and confirms the older ones in their duty. It is the best means yet discovered to lay the obligation of sharing before the church and the individual Christian.

Of the several types of canvasses, we use the "worship-visitation" type, because it permits so many of our members to volunteer their pledges in the atmosphere of the morning worship service and thereby enables our canvassers to concentrate their attention on those needing a personal visit in the home. Such a visit is of the utmost importance because it produces financial and spiritual results.

We, too, have discovered that we need the most careful advance organization for the Every Member Canvass so that the responsibilities can be equitably distributed. The more effective the people who are enlisted in helping raise the budget, the better the response will be. We go at this job confidently because we believe that each Christian is a steward because he *is* a Christian.

III. CONTINUOUS CULTIVATION

The secret of a good victory garden is frequent cultivation. Keeping the people conscious of their stewardship obligations to Christ requires year-around effort, and not an occasional spasm. No Every Member Canvass can ever be taken once for all. We cannot assume that we can get John Doe to pledge and then forget him, any more than we had a right to write the Prohibition Amendment into the Constitution and then forget systematic temperance education. His situation changes. Besides, John needs continual inspiration.

Therefore, we aim to enlist the interest of our congregation, then to intensify, to broaden, and to conserve that interest. For this reason we talk in terms of winsome Christian personalities instead of budgets, of the needs of the work instead of quotas.

There are various kinds of opportunities to keep the congregation informed and committed to the world program of the church. Unless the church earnestly cultivates a world-wide concern it will not have sufficient spiritual power to win the non-Christians in the same block. The minister is the logical leader in this process of education. Excellent missionary speakers are frequently available. But no guest speaker can possibly compensate for the personal, enthusiastic presentation of the world program by the located minister.

Mission study classes, schools of missions, reading WORLD CALL and *The Christian-Evangelist*, all help. Systematic mission study as a regular part of the Women's Missionary or Women's Council program is most effective because it reaches so many women.

The Special Days are further opportunities to keep our people informed. The kind of human interest-material we had for Brotherhood Dinner in 1942 would help greatly. Quotas are important, but they are always subordinate to the spirit of the Good Samaritan.

Book Chat for October, 1943

STUDENTS of the Scriptures will welcome *The Goodspeed Parallel New Testament* for its usefulness in placing in parallel columns the Goodspeed translation and the Authorized King James Version. This gives an opportunity for the reader to compare the stately English of the Authorized version with the new American translation line by line without the inconvenience of having to make reference to both copies of the Scriptures. Dr. Goodspeed has not only arranged these versions but he has prefaced each book of the New Testament with a brief introduction, giving authorship, purpose, to whom addressed, and some literary comments. The printing and arrangement of the *Parallel New Testament* are excellent.

RIGHT at the top of important books of the season should be placed *The Survival of Western Culture* by Ralph Tyler Flewelling. The argument is that we have been victims of a mechanical, mathematical, science, based on the "unitary" idea of the atom; a dogmatic authoritarian religion; and a philosophy resting on the absolute coherence of ideas. These three—science, philosophy, and religion—have all rested on absolutes. The western world has developed an individualism which was likewise mechanical and in turn produced a political democracy that counted noses rather than developed persons. But now we have the emergent science of relativity that thinks not in terms of "units" but in terms of "organisms" which will tend to break down the old unitary individualism and emphasize the development of persons. *The Survival of Western Culture* is one book that deserves the reading of thoughtful people concerned about the future of their civilization.

C. E. M. Joad was one of the well-known cynics of the pre-war days who wrote against accepted standards of morals and religion. He has undergone a conversion during the war and is speaking and writing voluminously on his revised ideas concerning religion and conduct. His recent book, *God and Evil*, is an interesting statement of his new point-of-view. He has come to believe that the world does not make sense without a belief in God. His argument is that aesthetic and moral experiences bring one to a level of reality just as surely as scientific procedures, and he makes allowance for the claims of the mystics to have direct contact with this truth. Lovers of a compact orthodoxy will not be satisfied with Joad's conversion. He does not, for instance, believe in the deity of Jesus and his conceptions of God do not fit the orthodox mind.

NEW EYES FOR INVISIBLES, by Rufus Jones, veteran Quaker scholar and philosopher, points the way to serenity and poise in a time of crisis. He would have us possess a more vital sense of the inwardness of life, a sharpened vision of the deeper qualities of experience, and an immediate awareness of the presence of God in our lives. The little volume of this celebrated mystic makes no new argument his readers have not previously read, but the book is rich in illustration, insight, and suggestiveness. It is a good book for our times.

THERE are many groups in church schools made up of young people and mixed classes which desire to study the Christian home. There are three recent books available which will prove helpful. The best is by Regina Westcott Wieman, *The Family Lives Its Religion*. Mrs. Wieman does not take the family as a given institution to which religion must be brought, but to her the family is a creative institution through which religion is worked out by meeting problems, gaining experience, and reacting to one another. *Homemaking*, by Hervin U. Roop, is a simpler book more in the form of an outline, dealing with pre-marriage factors, the considerations of marriage itself, and the problems of the family. *Life's Intimate Relationships*, by Talmage C. Johnson, is a group of twenty-five essays on sex, mar-

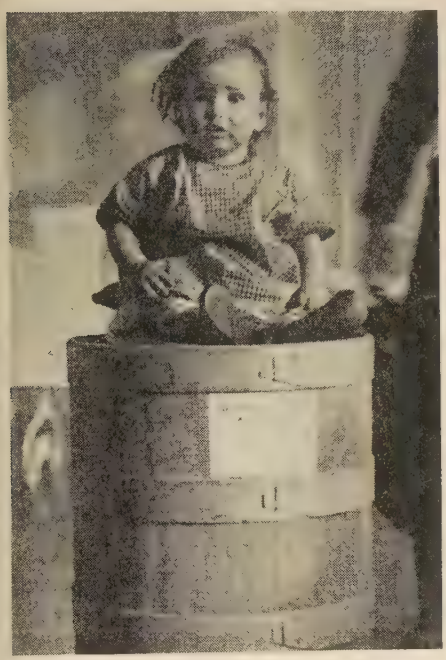
(*Continued on page* 39.)

Humanity's Hungry

The Overseas Church Committee for Relief and Reconstruction Brings Comfort and Hope

DISCIPLES OF CHRIST WILL OBSERVE A WEEK OF COMPASSION, FEBRUARY 20-27, 1944

ABOVE, RIGHT: Refugees in the Near East, reading the Bible after a day in the fields. BELOW, LEFT: A little French girl, cared for by the Mennonites, sitting on a barrel of powdered milk. BELOW, RIGHT: Four o'clock with Spanish refugee children enjoying bowls of milk thickened with rice flour and sweetened. Undernourished children are served double portions



BELOW, LEFT: Two little Russian peasant children mourn their pet calf, killed by the invader. BELOW, RIGHT: Polish evacuees in Iran

Mrs. Cordelia Pysher

Miss Carrie Dee Hancock

Miss Mildred Creath

Mrs. Marjorie Flick

Miss Etta Marie Hagee

A Labor of Love

By HOWARD DUNGAN*

IN DAYS of sacrifice, hardship, and suffering, the church calls upon individuals to give of themselves to the work of the kingdom. Of course this call has continued unabated since Jesus' invitation to the fishermen over 1900 years ago, but in times of stress and turmoil the calling becomes more urgent because of the necessity of binding up the wounds left by a world at war. In our society the reverberating evils of war are multiplied by the complexity of our life. It seems as if the complexity has become a sounding board that draws the evil together and throws it back intensified and magnified.

The church is having to face a wartime population shifting like the sands of a dust storm. Inherent with wartime is the increase of immorality and the lessening of spiritual fervor. A shortage of manpower requires the church to work under a handicap as men and women move to industrial areas to work, and shift-work disrupts the normal supply of leadership.

This changing population has created critical problems for our churches in industrial and camp areas and they need help to meet the situation. Because the Committee on War Services did not have sufficient funds available to answer the need in all these communities, an appeal was sent to several capable women to give volunteer service for the summer in these areas. Five responded to this appeal to work without salary for 6 to 10 weeks during the summer months. Theirs was "a labor of love" in the name of the church.

These women came from different walks of life but had a common interest in providing a constructive service through the church. The summer's volunteer work was directed mainly toward a ministry to children in congested areas through daily vacation Bible schools held in our established churches or through interdenominational schools in housing areas. Let us follow these women to their assignments.

Miss Mildred Creath, principal of a grade school in Big Spring, Texas, spent three weeks in Orange, Texas, helping the local Ministerial Alliance conduct a vacation school in four housing projects in that community. The school had an enrollment of 179 and an average attendance of 123. It was handicapped by an infantile paralysis scare that cut the attendance almost 50% in one day. The local leaders were enthusiastic about the start that was made. Plans and arrangement grew out of the project for the starting of a recreation and religious program for children and young people. When this work was completed, a week of personal calling and surveying was done by Miss Creath in the new Liberty Heights Church in Lawton, Oklahoma.

Mrs. Marjorie Flick, a schoolteacher and former pastor's helper, of Lakewood, Ohio, worked first in Portsmouth, Va. The Park View Christian Church was sponsoring a two weeks' school to provide a ministry to the children of the community and to the newcomers connected with the naval establishments there. An average of 75 attended the school, of whom 28 had no church connection. Mrs. Flick spent afternoons visiting the nonchurch folk to interest them in the program of the church. She also helped our Mt. Rainier, Md., church conduct a vacation school as a means of reaching into the lives of many newcomers to Washington. This school had an attendance of 60 and an enrollment of 81. A third school was held under Mrs. Flick's direction in Suitland, Md., in a crowded section.

Miss Etta Marie Hagee, daughter of our minister at Lenox, Iowa, and a schoolteacher, had two assignments: Grand Island, Nebraska, and Independence, Missouri. In Grand Island, Miss Hagee helped with a three-weeks' community vacation school and then continued a three-weeks' school in our own church. While here she originated a leisure-time activity for children living in trailers and cabins. A part of afternoons was spent near the children's home in a far section of town. In one week the group grew from 4 to 20, indicating the interest and need of the children. In Independence, Miss Hagee supervised and led in a program of visitation directed toward reaching the new people who recently moved to Independence to work in a nearby war plant.

*Mr. Dungan is field executive for the Committee on War Services of Disciples of Christ.

Miss Carrie Dee Hancock organized and directed an interdenominational vacation school in the Kingford Heights Housing project near La Porte, Indiana. She also is a schoolteacher and is from Lake City, Iowa. The Kingford Heights project was opened only recently and has had religious services for only a short time. The school not only provided an opportunity to serve the children but also aroused religious interest among the people of the housing project. One hundred children were enrolled, and of this number 23 were colored.

Mrs. Cordelia Pysher from Hastings, Nebraska, served most of the summer in Kansas City, Kansas, helping our churches there organize themselves for friendly visitation among the many new people. She spent most of her time in taking women from our churches with her in personal calling, instructing them in the techniques of personal visitation and evangelism. She personally made over 600 calls in the six weeks at this assignment. She also helped arrange for a Sunday school in a housing project of 1,000 people. Her second assignment was Sidney, Nebraska, where she inaugurated the same type of program. Mrs. Pysher will continue with the Committee on War Service as a full-time field worker.

Our whole brotherhood certainly owes a debt of gratitude to these women who have given of their time and energy to provide for this needed service. It again proves that the church can meet its obligation only by the sacrifices of consecrated followers of the Christ.

William Paton, World Christian

WORLD Christianity suffered an inestimable loss on August 21, 1943, in the death of Dr. William Paton, Secretary of the International Missionary Council since 1927, and joint secretary since 1938 of the provisional committee of the World Council of Churches.

Dr. Wm. Paton

Dr. Paton's rich experience, his breadth of vision, his fine scholarship, his abundant vitality and ability to inspire confidence, and his infinite capacity for work will make his loss keenly felt at every turn in the days ahead. To his many colleagues in the worldwide mission of Christianity his death will be a source of deep personal grief.

From 1911 to 1922 Dr. Paton was Missionary Secretary of the Student Christian Movement of Great Britain and Ireland and went to India under the Y.M.C.A. in 1919. His brilliant record attracted the attention of those concerned with developing the organization of the National Christian Council of India, Burma and Ceylon, and he was invited to become its secretary in 1922. He held that post until the Ratvik meeting of the International Missionary Council in July 1926 called him to a wider sphere as secretary of the International Missionary Council and editor of the *International Review of Missions*.

He assumed his new duties in the spring of 1927 and was intimately associated with Dr. A. L. Warnshuis, the secretary of the Council in New York, in all the preparations for the great Jerusalem Meeting of the International Missionary Council in 1928 and in the direction of the meeting itself. Ten years later, again in close association with Dr. Warnshuis, he planned and directed the epochal meeting held at Tambaram, Madras, India, in December 1938. At the close of the meeting he edited the seven volumes that, in effect, sum up the fullest information and the best thinking of the era in the missionary movement which came to an end with the beginning of the present war.

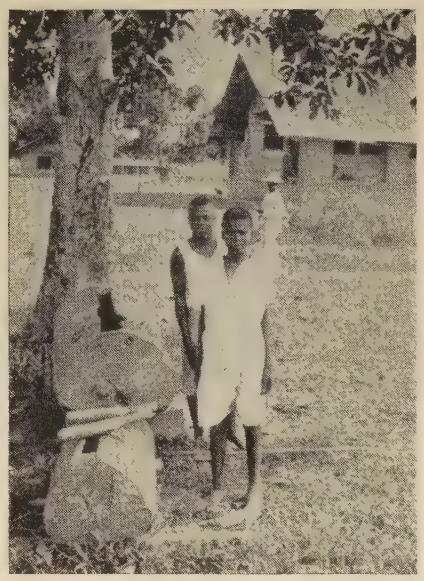
In his capacity as secretary of the International Missionary Council, Dr. Paton paid many visits to the United States, and hundreds of mission and church leaders came to know, to appreciate and to trust him. On several occasions he combined lecture or preaching tours with his trips. The last of these occurred in the first part of 1942 when he toured the country on a preaching mission under the auspices of the Federal Council of Churches and participated in the Delaware Conference as one of the Merrick lecturers.

His loss will be keenly felt in British church circles, as well as in the international Christian world, for Dr. Paton was active in many phases of British church life. In addition to his many and heavy duties as secretary of the International Missionary Council and of the World Council of Churches, Dr. Paton also carried official responsibility for Indian affairs and some other major matters for the British Conference of Missionary Societies. A member of the Presbyterian Church of England, he enjoyed the confidence of the Anglican Church and of the Free Churches as well. He was an ardent promoter of the newly organized British Council of Churches and one of the principal movers in a church group which is studying the post-war peace settlement. Recently he had been instrumental in securing a private gift of 24,000 pounds sterling to be divided among Christian literature, the post-war work of the International Missionary Council, the World Council of Churches, the British Council of Churches, the China Christian Colleges, student evangelism in China. The multiplicity of his contacts with British governmental authorities was amazing, and in all of these he was trusted and most influential. He was in intimate contact with the refugee governments in London as well, and also with the various refugee groups of continental Christianity.

His publications, in addition to his extensive editorial work, were many and varied. At the time of his death he was contemplating a volume on post-war mission policy.

Young Africa Goes to School

By GEORGE W. CARPENTER*



—C.M. Yocum

Bolenge schoolboys about to beat the drums for church

MANY young Americans now overseas are discovering with surprise that Christian schools have preceded them into the remote corners of the earth, preparing the way for understanding, friendship, and effective teamwork at every sort of task. The total impact of these schools is immeasurably great. It must in any true appraisal be counted one of the major formative forces of this era. It is a force that makes for the fullest self-realization of all peoples and so contributes to the growth of a democratic world order.

Nowhere have these schools made a larger contribution than in Africa. Here the archaic patterns of tribal culture existed until yesterday in almost complete isolation from the outside world, but are today being overwhelmed by the alien cultures of the colonizing powers. That the adjustment is being made successfully is due largely to the great resilience and power of adaptation which African peoples possess. It is also due to the existence, all over the continent, of Christian schools which serve as mediator and interpreter between African and European conceptions of things.

Interpreter the school must be indeed, and the teacher, for the barrier of language that stands between the African and the European is the first of many that must be overcome. No African is even moderately well-educated if he does not speak at least two languages fluently—that of his tribe and the European language used in his area—English, French, Afrikaans, or Portuguese. Many Africans need three or more languages. Some use six or seven. I know one African pastor who, in addition to French and some English, knows fifteen African languages well enough to preach effectively in any of them. Fortunately, Africans have a strong natural bent for languages; their memories are retentive, their minds quick to catch new words and idioms, and they practice assiduously.

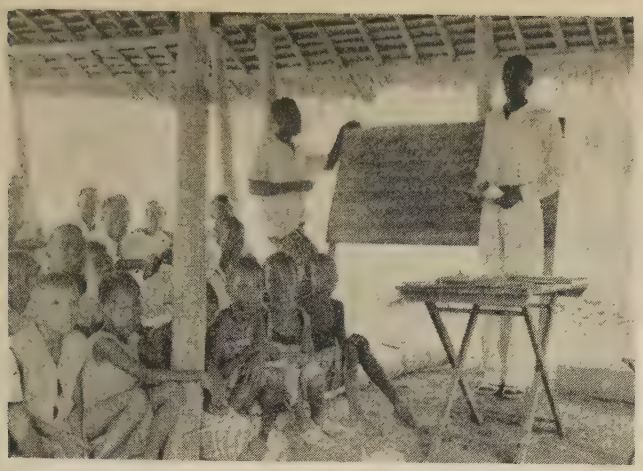
*Dr. Carpenter is educational secretary of the Congo Protestant Council.

But culture as well as language must be interpreted. Writing was unknown in Africa, cut off as it was by deserts, mountains, a forbidding coast and terrifying diseases. Now that these barriers have been overcome, the whole world of books awaits the African, beckoning him to take for his own all the heritage of man's accumulated knowledge and wisdom. Hence the four R's—reading, writing, arithmetic and religion—as the basic tools of understanding and growth, hold central place in the primary schools of Africa. Coupled with them are the most urgently needed applications of knowledge to their own problems of daily life: hygiene to help them combat disease and improve the health of their communities; agriculture to help them secure more adequate food supplies and, where possible, a cash income from the sale of produce; simple carpentry and masonry to acquaint them with the use of improved tools and enable them to build better houses and furnishings; geography and history to acquaint them with the backgrounds and relationships of the people with whom they have contacts, and the interchange of raw materials and manufactured goods in which they are equally concerned with the rest of us.

In material equipment few of these schools would take a prize. Often the school building is merely a grass-thatched mud hut, hardly distinguishable from the other structures of the village. Rude wooden benches or mere logs serve as seats, crude tables as desks. The single panel of blackboard was once part of a packing case, but black paint makes it serviceable. If imported chalk is not obtainable, sticks of hard clay from the river bank will do. Some schools have reverted to the method of the ancient Greeks and write with pointed sticks on a bed of sand on the ground.

Books are scarce too. The many tribal languages

Teaching the A B C's in an "orphaned mission in Africa"



—C. M. Yocum

A schoolroom in the Belgian Congo

of Africa make it exceedingly difficult to carry out the basic educational principle that schooling should begin in the child's mother tongue. Often cognate languages must be grouped together to form a unit large enough to make the publishing of books practicable. Even so, hundreds of different languages are used in these village schools, and in many of them only a handful of books or leaflets exist. Primers are passed from hand to hand until they are worn to shreds. Sometimes there is no book intermediate in difficulty between the primer and the New Testament. Yet the children do learn to read and to write, and many of them go on to the more efficient and better-equipped schools at the mission centers for further training. For many thousands of African boys, however, and a much larger proportion of girls, the village school is the only one they will ever know. Strong efforts are being put forth, therefore, to make them more effective, through the provision of better-trained teachers, better equipment, better oversight, stronger community interest and backing, and more vital courses of study.

In teacher-training and in general education at upper grade school and high school level, notable progress has been made in recent years in many parts of Africa. The vast majority of such schools are boarding schools located at mission stations and operated under the direct supervision of missionary teachers. The best of these schools contrive to maintain the atmosphere and social structure of an African community even while they cultivate a growing understanding of the common world culture to which we all are heirs. African crafts and art forms are studied appreciatively under the best obtainable African teachers. African tribal lore and local history are investigated and recorded. The laws and customs of tribal society are studied with a view to ensuring respect for the old ways and the preservation of all that is compatible with modern conditions of life. The object of these schools is not to turn out an imitation European, but to create a new and finer type of African.

Above all these schools are Christian in aim and character. The Christian faith is not presented abstractly as a body of theology demanding intellectual assent, or as a series of historical occurrences remote in time and place. Rather it is the touchstone of judgment in all the choices and acts of daily life; it is the viewpoint from which all else is regarded and understood. Africans are profoundly aware of unseen forces at work in nature and in human personality. The Christian view of God as Creator, Sustaining Power, Compassionate Father, and Redeeming Love is supremely satisfying to them. As one old African woman remarked when she heard the story of Jesus: *"I always knew there must be a God like that!"* The African finds indeed that Christ comes to him "not to destroy but to fulfil."

So essential for the stability and development of the peoples of Africa are these Christian schools that in many areas they are accorded government support and constitute the main school system of the colonies. In Belgian and Portuguese colonies, however, the political dominance of the Roman Catholic Church results in the exclusion of Protestant schools from public aid. Efforts are being made to secure equal recognition for all Christian schools, for there is no doubt that from these schools are coming the leaders of the new Africa, men and women fit and ready to take their place in building a world of understanding and brotherhood in which all peoples everywhere may find fulfillment, freedom and peace.

Earlham Conference Group

Pictured here is one of the most important group of leaders among Disciples of Christ, the state secretaries of missionary organizations. These women participated in the United Society and Unified Promotion conference held at Earlham College, Richmond, Indiana, August 29-September 4.

Mine Eyes Have Seen the Glory

By JOHN L. DAVIS*

IT WASN'T a missionary venture—the bombing of Tokyo—but Captain Ted W. Lawson, who piloted *The Ruptured Duck* until he had to put her down in the China Sea, came out of it minus a leg but with high devotion and deep respect for those who man the mission stations of China.

I put down Captain Lawson's thrilling book, *Thirty Seconds Over Tokyo,*† with misty eyes and a swelling heart. Foremost among the many indelible impressions which it left with me was that of a new appreciation, amounting almost to reverence, for the missionaries who, as Captain Lawson puts it, are "more completely uninterested in their own welfare and comfort than anyone I've ever known." That's about as fine a tribute to the Christian missionary as I've ever seen and it was the spontaneous and grateful word of an American aviator whose plane crashed in the China sea, leaving him and his crew frightfully lacerated in the midst of hostile troops.

To learn how they were saved from the Japanese by Chinese guerillas and humble coolies, and how they reached after incredible heroism and hardship the safety of a Mission hospital, one must read Captain Lawson's own account of this great adventure.

It is spiritual blindness alone which retards the world's redemption. We are all Captain Lawsons. We yawn when some one sounds an appeal for China Relief or for the missionary program of the church and at times we even toss a coin in the collection plate and feel generous. Then, for a very few of all the millions of people, something happens which enables one to see—really to see where the money goes and what it does there where the need is so incomprehensibly great—and after that he is a changed man. He never again sees or feels the same about it.

It was so with this young flyer. There were days of flight from the enemy on the backs of coolies and in the stinking holds of river junks; days when every movement of badly lacerated arms and legs was agony; days when not even a bandage nor a drop of antiseptic or other medicine was available. What expectations then when at last they were laid on the ground in the patio of a clean little building which displayed "China Relief" signs! Expectations which mounted with the sound of English words and the appearance of an English-speaking Chinese whose first words to them were: "Anything we got is yours. We know what you have done."

Excitedly they all talked at once, crying out their needs—a doctor, anesthetic, iodine, sedatives! But what disappointment when the young Chinese forlornly sighed out that they had nothing at the station except bandages and a little food. Not a sleeping pill nor aspirin nor an antiseptic, and no doctors!

But there were sympathetic nurses who bathed them, found clean garments for them, and made tea and rice cakes!

That night the young aviator, too wracked with pain for sleep, poured out his shame to the Chinese man in charge of the station—shame which we all feel when at last we are made to see. Captain Lawson expresses it for all of us:

"I told him that a lot of times, back home, I had seen people taking collections on street corners and in movie houses for China Relief. I told him I had passed up the collection boxes more times than I had contributed and that when I'd put a dime or a quarter in the box, it used to make me feel like a pretty generous fellow. I told him I was so damned sorry I could cry. Maybe I did.

"He smiled there in the dim room.

" 'Don't,' he said. 'Your money went a long way.' "

Twenty-six roadless miles from the Relief station brought them to the mission station and hospital in the village of L____. Here they were graciously received by Mr. and Mrs. Parker, the missionaries, and old and young Dr. C____, Chinese physicians. Young Dr. C____ had been with them for twenty-four hours without rest to insure their escape from pursuing Japanese. Here again, bitter, terrible disappointment. While nurses worked to wash them and make them comfortable, Lawson raised the same eager question about medical supplies and care. Again that forlorn, sober look as Parker, the missionary replied:

"You'll get more care than anything else. We have an antiseptic fluid, a little chloroform and bandage. Nothing else."

Day by day as Lawson watched these people, even though his leg deteriorated and was amputated, he came to understand that they belonged to a different order of mankind. They lived for others and seemed completely unaware of any demands for their own welfare. Nothing was too precious or too difficult or too trivial for them to do if it would make him happier or ease his pain-wracked mind and body.

With more than a touch of awe he observed:

"Their days and most of their nights were devoted to us. They seemed far more interested in us as men than in us as aviators." And his last sight of them reveals the same awed devotion. "They ran along beside our chairs in the pouring rain, patching the leaks in the little roofs with oiled paper. What can you say to people like that?"

And here I was in safe, abundant, comfortable Indianapolis, taking part in a simple little service in Graham Chapel in the Missions Building. On either side of me sat executives of the Missionary Society, people who share offices next to mine, and whom I know, but to my left was a very young woman I did

(*Continued on page* 20.)

*Dr. Davis is executive secretary of the Board of Higher Education of Disciples of Christ.

†A Random House Book.

Christian Youth in Camp and Conference

Above, left: Closing "triangle" of New Mexico Pioneer Camp. A counselor marks each of the three corners. Some 50 camps this summer provided great personal enrichment for 5,000 intermediates of our churches.

Above, right: Installation of officers in Central Kentucky Conference in closing Friendship Circle. Ninety Conferences were held in 1943 with a total attendance of about 7,500 students, and 1,200 faculty.

Below, left: Afternoon group meeting in Oregon Conference. Mrs. O. J. Goulter is one of the faculty, and K. C. Hendricks, formerly missionary to Japan, is the other. Missionaries always play an important part in the study, fun, and worship activities.

Below, right: Delegates to Christian Youth Council of North America face the serious future as they seek to "Build Today for a Christian World." The Council met at Lake Geneva, Wis., and made plans for the United Christian Youth Movement for the next biennium.

Below, left: A dramatics class in the Hiram Conference is practicing. Some from our Negro Churches attend the conferences in their area in at least two states. In addition, there are four Negro young people's conferences.

Below, center: On a "work project." This scene is from the Wolfe County Work Camp at Hazel Green, Kentucky. The man is Ed Corathers, one of our young missionaries-elect. In several of our youth conferences, work projects replaced recreation during the afternoon largely.

Below, right: The boys of the youth camp in Mexico are on the way to class. Conferees on both sides of the Rio Grande are beginning to have a sense of fellowship in their common experiences of summer conferences. Character Bond gifts make possible these camps in Mexico and youth conferences in Puerto Rico.

Library in the newly dedicated Union Seminary in Buenos Aires. At the right Miss Zona Smith, Miss Margaret Lawrence and Mrs. J. D. Montgomery stand by the plaque to Mrs. Ralph S. Latshaw in whose memory the women of Missouri made substantial contributions

China Visits Argentina

Report of Missionary En Route to West China

By EDNA WHIPPLE GISH*

WHAT a great surprise and joy to spend a month in Buenos Aires on our way to China! It has been a pleasure which I wish many of you in the homeland might have. I am deeply impressed with the character of the work here. I want to share with you my appreciation of our workers and what they are doing.

We have four active churches in Buenos Aires proper. This is besides two smaller congregations in nearby suburbs. The membership gives evidence of having been builded steadily and securely through the more than thirty years that we have been here. It is mostly made up of families where all cooperate in the church work. After one service, a father showed me proudly that it was his daughter who had played the organ and his teen-age son was there with the other young people. Everyone is very friendly, and the spirit of cooperation is self-evident. They like to stand and visit a long time after church service. The number present in a regular Sunday service seems to range from about forty to eighty.

Cramer Street Church

One of the congregations in the city uses a rented hall, and our oldest established church, Cramer Street, has quite an old building. I am particularly impressed with the two others which are new buildings, put up in the last fifteen years. To have a worshipful auditorium is important anywhere, but particularly so in this country where Catholicism is so strong. These two churches seem to be really ideal—not large, but room enough, and conducive to reverent worship. In each case there is the touch of familiar architecture; at Villa Mitre in the cream walls so prevalent here, and at Colegiales in the beautiful pulpit and banisters of marble, a material easily secured here, and used a great deal. Each church has a stained glass window above the platform; in Villa Mitre, of Christ by Galilee, and in Colegiales, of Christ in the garden. I am glad that Emergency Million gifts include provision for another church building here.

Mr. Sarli, the pastor of the Cramer Street Church, is a very capable man. He and his wife are one in the work. The evening we attended their church service they went on to help someone else with another meeting following their own.

Villa Mitre

Miss Jorgalina Lozada is pastor of the Villa Mitre Church, and is an outstanding worker among Evangelical leaders in this city. She was one of the Argentine delegates to the Madras Conference. As well as carrying her own church work and interdenominational responsibilities, she has also a kindergarten each afternoon, and a clinic twice a week at her church.

Saavadra Church

Mr. Burgos, the pastor of our Saavadra Church, is a translator and takes no salary from the Mission. He and his wife are building up a fine work.

Montgomery at Colegiales

J. D. Montgomery, our missionary, acts as pastor of the Colegiales Church in addition to his heavy responsibilities in the Union Theological Seminary.

This is a very cosmopolitan place, and our people are not only Spanish and Argentines, but British, Italian, Jewish, Czechoslovakian, Polish, and so on. After one church service there was a Russian man who seemed to regret more than anyone else that we could not speak Spanish. He wanted to talk about the work in China. Besides the regular services in Spanish, our church in Colegiales opens its doors for a French-speaking Swiss group and a German-speaking Austrian group. A Japanese man, baptized in the Cramer Street Church, started a work among his own people and now has a good sized congregation.

*Missionary to China with The United Christian Missionary Society. Mrs. Gish, with Miss Margaret Lawrence, visited Buenos Aires recently on the way to West China.

Cooperation in Ward College

We cooperate with the Methodists in Colegio Ward, a school having about nine hundred students, including three hundred from the American section of Buenos Aires. The Spanish-speaking school is just outside the city, on a beautiful campus of thirty acres. They take children from kindergarten through the first year of junior college. This school is well known for its excellent work. As the students marched by when I was there the other day, Mrs. S. S. McWilliams said, "Notice the tall girl. She is the niece of the new president of Argentina."

Work of the McWilliams

A group of fifteen boys and girls had come from our school in Paraguay on a friendship visit, and were having a volleyball game. Mrs. McWilliams was busy preparing for a big evening social event to celebrate the occasion. She took us over to the dining room and showed us how the committee was decorating with flowers and green. A huge fireplace in one end looked cozy and inviting. Mrs. McWilliams is advisor for their social life, as well as supervisor of the English department in the Primary School, where they are doing some original work in direct language teaching for children. She also carries the responsibility of the Sunday worship services for the younger children. A fine group of Spanish Christian teachers makes this elementary work excellent.

Mr. McWilliams has general charge of the religious education program for the Spanish school, and gives two days a week to the American school in personal counseling and vocational guidance. He is vice-director and treasurer of the institution. This is in addition to helping often with the preaching in our churches and in interdenominational religious education institutes in various parts of the city. On Sunday morning I attended the Colegio Ward high school worship service. A young Spanish teacher read the Scripture and another gave the message. One of the girls was at the piano and four boys played violins. It was a lovely service.

Buildings and Grounds

A large group of the missionaries passing through the city went out at Colegio Ward one day and Dr. Fred Aden, the director, took us all over the grounds. There are many beautiful trees. Part of the buildings are good and some of the equipment very fine. I was much impressed by the care given to the students' health. They have a Uruguayan school nurse, and a well-equipped clinic room which includes a dental chair. They need two new buildings, besides wings on the dining hall. I hope this will not have to wait too long. The students have recently been given an outdoor gym, and also a museum, housed in a typical little country house they have put up. This school is a very influential piece of missionary work. Just this year they released the last grant our mission had been paying regularly on current expenses, and now aside from the missionaries' salaries of Dr. and Mrs. Aden and Mr. and Mrs. McWilliams, the school is self-supporting. Our former mission grant will be used to help open a new station in northern Argentina.

Visitors from Paraguay

An interesting experience was at the river boat which took the Paraguayan party back to their homes. The Colegio Ward bus brought them down to the river and a dozen of the local students came to see them sail. It meant much to both groups. Mrs. Lemmon and Mr. Norment from our Asunción station had accompanied the students. Mrs. Lemmon had a tray full of beautiful white camelias they had presented to her. Students were shouting back and forth, happy in their newly formed friendships. A handsome Argentine boy, representing interdenominational young people's groups in Buenos Aires, came up to Mr. Norment to bring him their gift for the lepers in Paraguay.

New Seminary Building

Most of our time in Buenos Aires has been spent in the lovely new seminary building which they occupied about a month before our arrival. It is a fine structure, well planned for both classrooms and dormitory. We cooperate with the Methodists and the Waldensians in this theological seminary which has in the student body this year about forty young people training for the ministry or for leadership in religious education. They come from Peru, Bolivia, Chile and Uruguay, as well as from Argentina. Dr. Foster Stockwell of the Methodist Mission is director and Mr. Montgomery is vice-director, treasurer and teacher of Old Testament. The students are an earnest, wide-awake group.

Mr. Montgomery is also our Mission treasurer and the pastor of the Colegiales church, and takes an active part in interdenominational activities. During these war days he has the main responsibility of securing passage from here for a large number of missionaries going through to the various fields and of helping them while here, which is not a small task.

Mrs. Montgomery is house mother and has charge of the kitchen, dining room and laundry in the seminary. Her duties take her everywhere. The other day she was baking a couple of cakes to celebrate the birthdays among the students and faculty. She has been remaking curtains to fit the new building, and trying to get everything ready for the dedication, with guests coming. Then the cook got sick. Besides, she is the wife of the pastor of a busy church, helping with women's meetings, young people's activities, and Sunday school. The trip between seminary and church takes about forty minutes in a short little bus called a "*collectivo.*" It has seats for eleven, but you usually stand and swing.

Miss Zona Smith

Miss Zona Smith entertained us for tea in an attractive restaurant overlooking the Plata River. Miss Smith was for many years in our Mission here and now that she is retired is executive secretary for the Evangelical Women's League of Argentina, and editor of their monthly magazine. She is making a fine contribution.

Dedication Program

The really great event for which we had the privilege of being here was the dedication of the new seminary building. For years the seminary has met in a

rented building with inadequate accommodations. I was much impressed as one of the Waldensian ministers said at the service: "We now have a building worthy of the work to which it gives a home." It is a beautiful building—red brick with concrete trimming and is adequate for all present needs. There is large unfinished attic space for further expansion. Everything about it is good. The square of ground on which it stands also provides room for a small garden and tennis court.

Pastors' Institute

The last week of July being mid-semester vacation here, a pastors' institute was in session, bringing workers from many places in Argentina and Uruguay. From ninety to one hundred were present each day. On Friday afternoon a few other guests from the city were invited for tea and for the unveiling of three memorial plaques. One was a historical plaque, giving honor to the workers who since 1884 led in the gradual development of the seminary. The Disciples first became associated with them in 1917 when Dr. T. F. Reavis was our representative. In more recent years Mr. Montgomery has worked very closely with Dr. Stockwell in bringing about the splendid school. One plaque was in honor of Miss Carrie Jay Carnaham, to whom the building is dedicated. Miss Carnaham was formerly a secretary of the Methodist Women's Board, and one of the founders of the Committee on Cooperation for Latin America. Most of the money for the erection of the building was given as a memorial to her by the Methodist churches.

Mrs. Latshaw Memorialized

The third plaque was in honor of our own Mrs. Ralph S. Latshaw, for fifteen years president of the Women's Missionary Council of the state of Missouri. This plaque is in the library, as the money for her memorial, given by the women of Missouri, was a contribution toward its construction. This library now contains about eight thousand volumes, and receives monthly over one hundred periodicals in Spanish and English. It is the largest and best Protestant theological library in South America. As stated on the plaque it is a testimony of gratitude for the faith and vision which guided Mrs. Latshaw in the cause of the Master. As Miss Margaret Lawrence is from the state of Missouri, and living link of the Country Club Church in Kansas City, she was asked to unveil the plaque. Her mother, Mrs. George W. Muckley, was state secretary of women's work in Missouri during the period in which Mrs. Latshaw served as president. Immediately following the unveiling, Miss Zona Smith, the oldest of our missionaries on the field and one of the founders of the Girls' Training School which is now an integral part of the seminary, gave a special message about Mrs. Latshaw's life and work.

Ambassador Present

The American Ambassador, Norman Armour, attended this service, as did outstanding leaders of Christian work in the city. Many expressions of appreciation for the school were given at the close of the program, especially by graduates, now doing various kinds of Christian work.

The dedication service was held on Sunday afternoon. As the beautiful little chapel seats only one hundred, the large doors had been opened and also the doors to the library just across the hall, making seats for two hundred and sixty. About five hundred people attended, and fortunately, a loud speaker had been provided. The people filled the stairway and the full length of the hall. I was amazed at the quietness with which they stood, many of them young people, through a two-hour program.

The key to the building was presented by the Argentine contractor to Mr. Montgomery, as chairman of the building committee. This bit of the program was very lovely and seemed to mean so much to the contractor. Mr. Montgomery responded as follows:

"We dedicate this house to the glory of God, our Father, by whose favor it has been built; to the honor of Jesus Christ, the Son of the living God, our Lord and Savior; to the praise of the Holy Spirit, the fount of life. Surrounded by such a great cloud of witnesses, here and now we dedicate ourselves anew to the worship and service of God in this sanctuary and house of study, and to the establishment of his kingdom amongst men in every place."

Messages from Both Americas

Telegrams and cables were read from various places in South America, and the United States. The special music by the students was lovely, and I thought as they sang of peace, how truly this building, given and dedicated for the training of an adequate Christian leadership, is a great gift for peace and real fellowship in Christ. The message of the afternoon, on "The Mission of the Seminary," was given by Dr. Stockwell, the director. Following the prayer of the Methodist minister who, as chairman of the board, was presiding, the people joined in singing *"Santo! Santo! Santo!"* (Holy, Holy, Holy). And so the building consecrated as within its walls the people for whom it was given raised their voices in praise to God.

Mine Eyes Have Seen the Glory

(*Continued from page* 16.)

not know. She looked rather frail, I thought—maybe a college sophomore or junior.

When the formal service ended, Dr. Yocum asked her to stand and in a quiet voice uttered a series of astonishing facts about this girl. She was to be commissioned he said as a medical missionary to India where she had lived as a child with her missionary parents. She had graduated from college and then completed her work for the M.D. degree including an internship in both general medical practice and surgery! Her name, Dr. Dorothea MacDougall.

My college sophomore a physician! And one who spoke the language of Jubbulpore as well as her native English! But that could only mean that she had devoted almost her whole life for preparation for this hour. And that, I learned later, was true.

Mine eyes have indeed seen the glory of their work. Both for those who labor amid the danger and desperate need of China and, no less, those youth who spend the long years of preparation here at home.

The Earth Is the Lord's

The Interpretation of A Rural Preacher

By GEORGE H. HOLWAGER*

"The earth is the Lord's, and the fullness thereof.
The world, and all they that dwell therein."—Ps. 24:1.

THERE is enough truth in this tiny portion of Scripture to change our lives and our world, were it taken seriously. It is like a cluster of fine grapes, crowded with many sweet and precious fruits. Here are just a few of the thoughts that come crowding in as we try to think of the earth as the Lord's:

I.

If the earth is the Lord's then it belongs to no man, corporation, or nation, regardless of the claims they may make. Man's claim to ownership of the earth, his deeds, claims to sovereignty and legal possession are just so many impositions flung into the face of God. Many of our economic problems arise out of our failure to recognize God's final ownership. Tenants are driven from the land because someone else owns it. Hungry nations are denied resources because other nations claim ownership of things they never created. Timber lands are denuded and fields leached of their fertility because impious man thinks he has a right to do as he pleases with what he calls his own. War ravages and destroys. Over it all stands God's eternal judgment: "The earth is the Lord's."

II.

On the other hand, if this is God's world, then it is a good world—one we can trust. It is all that the eternal goodness of God can make it. Despite war and famine, calamity and disaster, God is still in his world, working out his purposes. Man has a certain amount of freedom in such a world. He can choose the good or the evil. He can even crucify the very Son of God upon a cross. He can choose war and hate and almost destroy himself. But God is still there keeping watch above his own. The man of faith may get a bad bump, occasionally. He may even have to die for his faith. But no great harm can befall him. It is the spirit that really matters, and God will care for that. Says Paul: "For I am persuaded . . . . that neither life nor death can separate us from the love of God in Christ Jesus."

III.

If this is God's world, then he will care for his own. Dr. Arthur Morgan of T. V. A. has a splendid series of lectures showing how God has provided bountifully for all man's physical needs. There is no lack of anything in God's world. There is enough and to spare in "God's cupboard" if all his gifts are used carefully and distributed equitably. Poverty is not the creation of God's will, but the result of man's waste and greed. So long as some individuals or nations insist upon more than their share of the fruits of the earth, just so long must some other nations and individuals be denied a part of their share. Hoarding is not just a wartime crime. It is an eternal sin against man everywhere. So also is waste a sin. So long as we allow our fields to wash away to the sea, our forests to be burned and destroyed, and our national resources to be exploited, just so long do we continue to contribute to the cause of poverty, want, and war. Every farmer who fails to give his field a cover crop in the winter, or fails to do all in his power to control erosion of field and forest, is not just a poor farmer, he is a sinner before God and against every hungry child in the world.

IV.

If the earth is the Lord's, then the increase of the earth is his, too. Man becomes a steward of the manifold riches of God's grace. Not only are we bound to share a portion (at least a tithe) of our income in Christian work—teaching, healing, preaching, etc.—we are also stewards of the nine-tenths. We have no right to waste nor squander it, or to use it in any way that will bring harm to ourselves or to others. The fruits of the earth are not ours, and to squander them is to embezzle God's gifts.

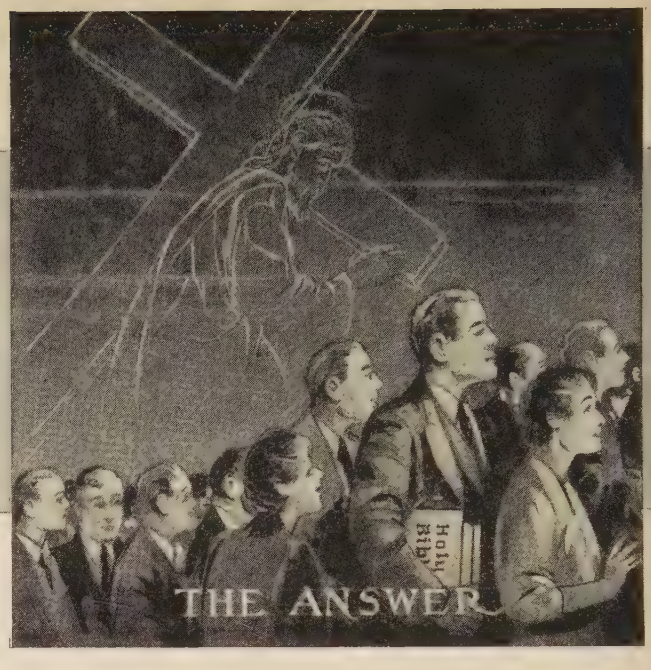
Man says he "makes a crop." Does he? All man can do is prepare the seed bed, plant the seed, and keep down the weeds for awhile. God's sunshine and rain are what really "make the crop."

V.

If this is God's world, then we can trust his way in the world. I don't know why a grain of wheat must fall into the ground and die before it can reproduce. I only know it does. I do not know why good must sometimes be buried for a long time before it produces results. I only know it does. And I rejoice in that knowledge. So long as this is God's world, goodness and love shall not fail. Jesus may be put into a tomb, but he rises again. Our lives may be invested in a seemingly losing battle. Evil may appear to triumph. But after awhile God will bring forth the harvest, abundant and glorious. Even the cup of cold water given in his name will not fail. It, too, shall bring its harvest.

So we who believe in God can dare to invest our lives, lose them for Christ's sake, in kingdom building. The task may be hard, and the harvest may be far away, but it will not fail. Our God sets again his bow in the heavens. Seed time and harvest, both the spiritual and physical kinds, shall not fail from off the earth.

*Mr. Holwager is pastor of four rural churches in Wayne County, Tennessee—Waynesboro, Martin's Mill, Indian Creek and Ray's School. This article appeared in the Bulletin of the Disciples' Rural Fellowship.



THE world is at war. Through press, radio and platform, humanity is driven with the lash of one idea—Produce and Kill! The vital freedoms, the product of centuries of sacrifice and conflict, are at stake.

The real issues involved in the present conflict are spiritual and moral. We have depended too much on human leadership. These things have come to pass because men out of a wide-spread materialism have pushed God out of the realm of reality and have tried to lift themselves up with assumptions of omnipotence to plan and direct life far beyond human capacity.

THE answer is found in the gospel of Jesus Christ. Within the Christian message are the good tidings of the Kingdom of God. Release for the captives, sight for the blind, and liberty for the bruised. Man has sown every other kind of seed throughout the world and has reaped chaos. This is our answer.

The church has the answer. It is the custodian of Christianity. It is the most stable institution of the centuries—able to bear courageous and unflinching witness to the nations that the base purposes of men, whether individual or groups, cannot prevail against the will of a Holy and Compassionate God.

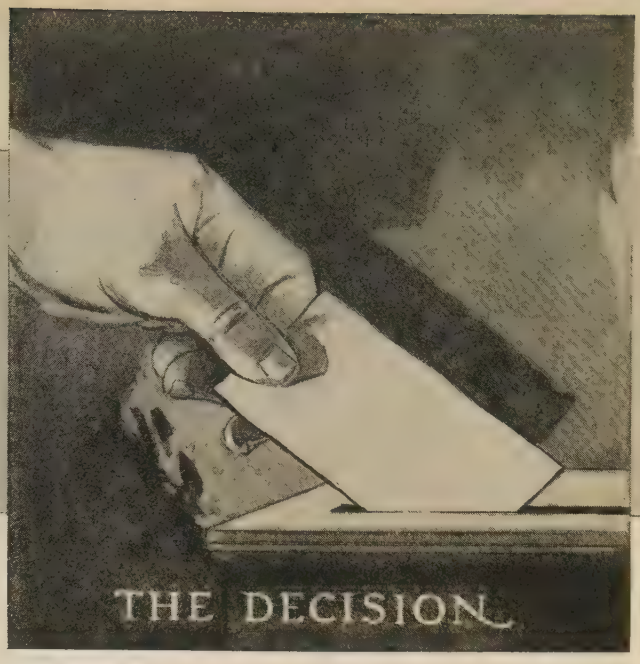
The Causes Are Indispensable

OUR brotherhood has established causes of Christ that are indispensable in making the Christian answer in a troubled world. These are indispensable to the maintenance of a living democracy, the sustenance of our souls and hopes for the future. These causes are indispensable for the spiritual welfare of our nation. These causes are indispensable for making "one world." They furnish the way for the churches to meet the responsibility for spiritual and moral guidance of the world. They are the only way for the church to reach out toward every people and every aspect of human life with health and enlightenment, with reconciliation and redemption.

To Unified Promotion has been assigned the task of caring for the financial welfare of fifty-three agencies administering these vital kingdom causes for Disciples of Christ.

The Christian decision regarding the financial support of these causes can only be made in the light of the world's need of Christ. Pagan philosophies and Christianity are contending for the world's people. The world mission is our army of the Lord. The church of Jesus Christ with a world vision is the main hope of the world facing war, hate and disintegration. Let this truth control your decision.

At this critical hour in the moral and spiritual history of our nation, the supreme need is Jesus Christ. We are faced with an upsurge of paganism. Family life is breaking down. Delinquency is on the increase. Moral sense has been blunted. The tensions of a warring world are exacting a toll in person and in the program of the church. To meet these difficult problems our brotherhood is prepared to serve through the causes of the church which our people have established. Let this need control your decision.



THE responsibility for the witness of the Christian message belongs to the church. Secular society, no matter how much it bewails the lack of spiritual stability within its ranks, cannot by its own power secure it. The church is the only institution which can assume this responsibility. When nations engage in war they commandeer the resources of every citizen in order that success may be assured. The church is in the bitterest war it has ever experienced; and unless it is able to call to its standard its hosts throughout the world, it will lose its fight for the spiritual values in the lives of men.

THE decision is upon us. Here is our bloody, disillusioned, sin-sick world. Here is the healing ministry of Jesus Christ. Here is the church ready to enlarge its witness of the gospel. And here is our responsibility. We must make the decision. It is inescapable. We cannot even escape by not making a decision for by that act we decide. The decision reaches down into the life of the church to the very last member of that church. He must make an answer. The minister must make an answer. The officers of the church boards must make an answer. All the organizations of the church must make an answer.

The Decision Is Yours

The situation, the answer, the responsibility, the decision—every church, every church school, every council, every missionary organization, every youth group, and every children's group faces this inevitable decision. It is a decision to pay the price of our Christian faith, or to surrender because the cost is too great. The decision is yours.

We are asking every church and each of its organizations to make their own goals for the missionary causes of Christ cooperating in Unified Promotion for the year July 1, 1943, to June 30, 1944. Instead of a 10% increase such as has been formerly suggested, it is essential this year that each church make its own goal in the light of the world's need of Christianity and on the basis of sacrificial giving by the members of the church. We believe that your church will want to accept this sacred responsibility.

The decision that we make this year as individual Christians, as organizations, and as churches will fall into one of four categories. We must decide.

FIRST: We can give less than last year
—and vote for a retreat of Christ's work at home and around the world.

SECOND: We can give the same as last year
—and vote for a static church just holding its own.

THIRD: We can give a little more
—and vote for a small gain not representative of our ability or the needs confronting us.

FOURTH: We can give in proportion to our ability and in light of the world's need for Christ
—and vote for an aggressive Christian program for the world of today and tomorrow.

We will make the decision. We are going to augment our Christian forces which are fighting for their very lives in a world that is too strong for an indifferent church or for stingy Christians, or we will fail not only this world work of Christ but we will fail the best interests of our own souls.

Puerto Rican Youth Conference

By MARCELINO POLLOCK*

FOR a number of years we have celebrated our Puerto Rican young people's conference at McLean Conference Grounds. This year in the absence of the Mortons, who at the present are on furlough in the States, and who since the initiation of McLean Conference Grounds have been in charge of the grounds and all activities there, the committee on religious education in the Island carried through the program.

The young pastor at the Bayamón Central Church, Joaquín Vargas Mejías, was the director of the conference. Virgilio I. González, pastor at Manatí, was the dean for boys, and his good wife, Doña Juanita Z. de González was the dean for girls. All the members of the faculty were selected from among the pastors and laymen of the brotherhood, and eight courses were taught as follows: "The Disciples of Christ and Their Prominent Men," by Vera C. Carpenter from Ciales; "How to Use the Bible," by Marcelino Pollock from Corozal; "The Art of Story Telling," by Miss Carmen R. Silva from Santurce; "Social Relations," by Mrs. Matilde R. de Vargas from Bayamón; "Life of Saint Paul," by Rafael Ocasio from Morovis; "The Personality of Jesus as a Young Man," by Isidro Díaz from San Juan; "Calling of the Young People to the Service of the Kingdom," by Virgilio I. González from Manatí; "Worship," by Rafael Rodriguez from Manatí.

Rafael Rodriguez is a graduate from the Interdenominational Seminary in the Island, but at the present he works as a high school teacher and gives his cooperation to his church in Manatí and to the activities of the brotherhood over the Island. His students conducted a devotional meeting every day of the conference at the chapel period, and all of them were an inspiration for the whole conference. Different activities were held every evening, with the celebration of the Holy Communion being held the last night of the conference, with Mr. Carpenter presiding.

Conference Faculty Members

Left to right, Front row: Snrs. Matilde Rodriguez de Vargas, Sr. Joaquin Vargas, and Srta. Carmen Silva. Back row: Hugh J. Williams, Sr. Marcelino Pollock, Sr. Rafael Cotto, Sr. Rafael Rodriguez, Sr. Virgilio González, Sr. Rafael Ocasio, and V. C. Carpenter

We have had many youth conferences at McLean Grounds, but we are proud to say that none of them has had the spirit, the consecration and the inspiration of the last. All people were ready on time for their obligations. We are more than satisfied, for in the minds of all, students and teachers, there is the impression that much was accomplished by the conference.

Mr. and Mrs. Carpenter served as host and hostess. They did it in the spirit of parents who have known almost all of the young people in the conference since childhood. Although they had the influenza a few days before the conference, it was not a hardship for them to serve and carry on their responsibility.

Once more we conclude that McLean Conference Grounds serves the purpose for which it was created, not only for the Disciples brotherhood but for the whole Island. We in Puerto Rico are interested in its development. The churches and friends do as much as they can for its benefit and hope other friends will become interested. We hope also to see the Mortons working as they have done since the beginning of the project. The pastors and churches wait for their return to work hand in hand in the development of the Kingdom of God through all means available.

The Williams family arrived in Puerto Rico a week before the young people's conference. So they were our guests of honor during the last three days of the week. They enjoyed the Christian fellowship and experiences at McLean. Dr. Williams comes to take Professor Morton's place in the Evangelical Seminary at Río Piedras, so that Mr. Morton will be free to take other responsibilities when he returns.

*Secretary of the Committee on Religious Education in Puerto Rico.

McLean Youth Conference with an enrollment of seventy-five

Volley ball is scheduled for the recreation period

Shintoism

By W. H. ERSKINE*

SHINTOISM is the name of the nationalistic cult of Japan. The name, according to the characters used, means "Good-way," and is usually translated as the "Way of the Gods." In contrast to Buddhism, it is an imageless cult. It is similar to the Taoism in the central place given to ancestral worship.

Shintoism has three classes of followers: the progressives, the conservatives, and the middle-of-the-roaders. Another classification would be: Militaristic Shinto, Faith-healing Shinto, and Nationalistic Shinto. Among the missionaries each group has its authoritative scholar; Dr. Holtom on Militaristic Shinto which he prefers to call Politico-Shinto; Dr. Hepner and Dr. Clark on the Faith-healers, and Dr. Axling on Nationalistic Shinto.

In answer to the question as to whether it is right to make pilgrimages to the shrines and to take groups from Christian schools to the Shinto shrines, Dr. Holtom would give a positive "No," while Dr. Axling would give as positive a "Yes." The Christian missionaries are as greatly agitated over that question as the home church was over fundamentalism and progressivism. The writer feels that the question is not a theological but a patriotic one.

Pure Shinto, with all possibilities of spiritual idealism, is best set forth by the Christian saint, now passed to his reward, Dr. Nitobe. He explains it in terms of the idealism of a refined nationalism. The acts of a Shintoist are not religious in the sense that faith in God the Supreme is involved. These acts are best understood in terms of reverence to the men and women who have served their age and generation, most of them making the supreme sacrifice. To the followers of Dr. Nitobe, such acts of reverence are similar to those of the American who visits Grant's Tomb, the Washington Monument or the Lincoln Memorial. The American breast swells with pride as he reads on the walls of the Memorial the immortal words of Lincoln as he pours out his soul in the Gettysburg Address or the Second Inaugural. Why, asks Dr. Nitobe, should not the Japanese soul be stirred in like manner?

The "Japan-made" faith-healing cults are the products of the generation's world movements, and each group finds its counterpart in America. The ideology may be different but the psychology is the same. As an example, the strongest group in Japan is Tenrikyo with its millions of devotees. It was founded by a woman who possessed about the same educational qualifications as Mrs. Eddy and whose religious experience was and is as contagiously deep and inspiring and whose religious life has been a blessing to many perplexed women and nearly as many men. Kurozumikyo is the second strongest among the "57 varieties" of faith-healing now working to ease the burdens of the distressed of Japan.

The use and abuse of pure Shinto as a nationalistic cult, as set forth so idealistically by Dr. Nitobe, is found in the Militaristic or Politico-Shinto. These present-day controllers of Japan have followed the footsteps of Prince Ito who "invented a new religion" sometimes called "Tennoism." This was done by the elevation of the imperial house to the status of Ancestors of Heaven, and along with that doctrine, the divinity of the Emperor, the Son of Heaven. This linking of the world of men with the unseen, through a divine son on the throne of Japan, has to them the same phychological value as the doctrine of the divinity of Christ to the orthodox Christian.

Dr. Nitobe in his lectures before the present Emperor, as published in the *Osaka Mainichi* both in their Japanese and in their English editions, stated that Meiji Tenno (the grandfather of the present Emperor and one of Japans great rulers if not the greatest) had been taught and he was *thought* to be different from other men. He said that Taisho Tenno (the father of the present Emperor who did not serve long nor well) was told that the Tenno was thought to be different, *but that many scholars doubted.* He stated then that the present Emperor was taught that he was a *candidate for Imperial personality,* as a representative of the ancestors of the imperial dynasty, the oldest living dynasty in the world. As such a representative he was expected to live and set forth the idealistic pattern of the historical ideals of the accumulated Japanese personality.

The extreme abuse of the military leaders who have created the present emergency and taken the control and power from the Diet and the Emperor, and who now demand a blind obedience to their will in the name of the divine Emperor is not Japan at her best. It is no wonder that scholars like Dr. Holtom rise up in righteous indignation. But Shintoism even today is not one brand. But to those who see only this one brand, it is both wrong and sinful to go to pay reverence at the shrine. Anyone who does so or takes his students to a shrine of a historical personage, they hold, "it were better for him that a millstone were hanged about his neck and he cast into the sea." Christians with their 245 varieties and their 65 missions working in Japan (up until a few years ago) should be examples of tolerance and should fight for liberty of opinion for others as well as for themselves.

Shintoists still have many loyal followers who have not bowed to the military rulers at the expense of religious liberty. They believe that there is truth and righteousness in the idealism of their national thoughts and historical personalities. Japanese Christians, who confess their faith in Jesus as the Christ (known by the thousands), feel that they must keep their feet on the historical background while they reach-forth to the heights of Christian spiritual idealism. Such souls would use their Old Testament as the schoolmaster to lead them to the Christ. They are the Christians who take the writer of the Hebrews at face value when he says that "God who at sundry times and in divers manners has spoken unto men through prophets—has in these days spoken unto us by his son."

With thoughts such as the above for a background, a re-reading of Dr. Nitobe's book, *Bushido,* will give a glimpse of the idealism possible in a refined Shintoism. There were Christians in Japan before Pearl Harbor, there are Christians there in these dark days, and there will be Christians after the war to work for world peace.

*For 29 years a Disciple Missionary to Japan.

International Council Medals

DISTINGUISHED service medals will be awarded annually by the International Council of Religious Education and its member agencies to lay men and women who have made outstanding contributions to the advancement of Christian education through personal leadership and influence, J. L. Kraft, Chicago industrialist and acting president of the Council announced recently. Mr. Kraft, a vice-president, is serving for the duration in place of Lt. Comdr. Harold E. Stassen, president, who is now on active duty with the Navy.

The award, known as the Russell Colgate Distinguished Service Citation, will be given in memory of the late Russell Colgate, president of the International Council until his daeth in 1941. Mr. Colgate, active for years in the work of religious education, was co-founder of the daily vacation Bible school movement in 1901, and first president of the national association of daily vacation Bible schools, organized in 1907.

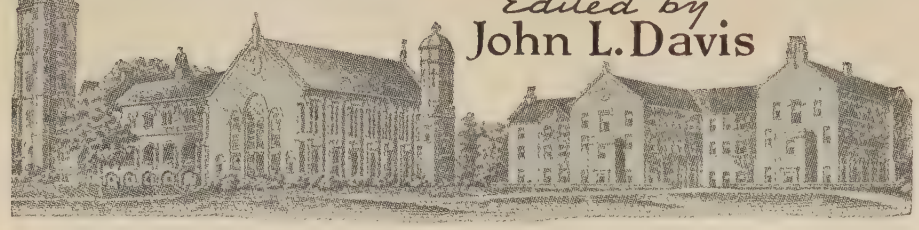
From one to three awards will be made annually by the International Council in conjunction with its annual meeting in Chicago. One citation may be made in each of the 38 states and provinces where there are councils, and in some of the larger cities. These will take the form of engraved certificates and emblems.

The International Council of Religious Education represents 90 per cent of Protestantism in North America and has in its membership 42 Protestant denominations of the United States and Canada.

WORLD CALL

CLASSROOM and CAMPUS

Edited by John L. Davis



Lynchburg College
Lynchburg, Virginia

Vere H. Rogers, pastor of the First Christian Church, Roanoke, Virginia, delivered the address at the opening convocation service, September 21, at Lynchburg College. Mr. Rogers has recently come to the Roanoke pastorate from Savannah, Georgia.

Upperclass student leaders met September 11 and 12 to discuss the objectives and purpose of Lynchburg College and to plan the extra-curricular program in line with these objectives. These students participated in Freshman Week, September 13-18, sharing with the new students the ideas growing out of the conference. Dean Orville Wake, Dr. Raymond Morgan, dean of students, Mrs. Raymond Morgan, assistant dean of students, and Professor Ruskin S. Freer were resource leaders.

Phillips University
Enid, Oklahoma

Chaplain Charles E. Dyer, alumnus of Phillips, and wearer of a decoration for service in combat in the South Pacific area, was a recent visitor. After 18 months in foreign service, Captain Dyer was en route to a new assignment for chaplaincy duty. He preached at University Place Church where his father-in-law, Dr. G. Edwin Osborn, is pastor.

The university opened its 37th year on September 6 with a large enrollment. Many seventeen-year-olds entered the pre-professional courses in the sciences, preparatory to military service.

In addition to the regular university convocation service of September 12, of which Dr. G. Edwin Osborn had charge, a special College of the Bible convocation service was inaugurated on September 9. Dr. Stephen J. England, dean of The College of the Bible, delivered the sermon.

Taking advantage of the V-12 program, five young men, graduates from Phillips, have passed their preliminary induction examinations for the chaplaincy training offered by the United States Navy. They are Henry H. Tyler, Jr., John Henry Cain, John Boosinger, Charles Mallotte, and Rex Smith.

Among the visitors on the campus recently were Miss Rose Wright, young people's director, department of missionary education of the United Society; and Mr. and Mrs. Joe Whitmer, whose sailing date to the Congo was set for the middle of September.

Miss Oma Lou Meyers, who completed her work in Phillips in 1942, has been called as director of Christian education to the First Christian Church in Salem, Oregon.

Bethany College
Bethany, West Virginia

William McClintoch Magee, former Aviation Machinist Mate Second Class in the United States Navy, and now a Bethany College Navy V-12 student, was presented with a Presidential Citation recently. Magee, whose home is in New Castle, Pennsylvania, was a member of the crew attached to the famous Torpedo Squadron Eight, the award being presented for outstanding service during the action of the battle of Midway on July 4, 1942.

The citation is the fourth service bar Magee has received during his two years in the Navy, the other three having been awarded for service in the Southwest Pacific, for new defense in the American theater of war, and for service in the Navy before Pearl Harbor.

Kenneth Underwood, who graduated from Bethany in 1940, returned to his Alma Mater recently and assumed charge of a Sunday morning service in the Bethany Memorial Church. He received his Master's Degree from the University of Wisconsin and is now studying at Yale Divinity School.

The Dreyfus case sequence from the motion picture, "Emile Zola," was shown as a background for a panel discussion on the anti-Semitism race problem in Bethany Memorial Church recently. Following the showing of the film, a panel of three Bethany students, Mary Elizabeth Smith, Evelyn Van Strein, and Mary Wilkin, led a discussion on the problem of anti-Semitism and what should be done about it. The panel was organized by Mrs. Mary Flint Syer, instructor in sociology. The discussion will be continued for the next month.

Dr. W. H. Cramblet, president of Bethany College, was host to the Grand Council of Alpha Sigma Phi National Fraternity at their annual meeting held in Bethany this year. Dr. Cramblet, a member of Alpha Chapter, has been national president of his fraternity since 1937.

A series of religious dramas to be presented at Bethany Memorial Church was planned by a group of Bethany College students recently. The first play will be F. D. Eckardt's "The Friendly Church," under the direction of Robert Brindley who has had experience in Little Theater work in Wheeling, West Virginia.

The Bethany College Band, composed of both Navy students and civilians, made its initial appearance recently at Oglebay Park, Wheeling. Under the direction of Dr. B. R. Weimer, dean of the faculty, the band played a stirring program of marches, popular numbers, service songs, as well as standard band literature.

Dr. Osborne Booth, head of the Department of Biblical Literature at Bethany College, reported on July 22 to the United States Naval Chaplain Training School at Williamsburg, Virginia, for his indoctrination period. Dr. Booth, having been granted a leave of absence for the duration, leaves his duties at Bethany to assume the rank of Lieutenant Ch. C. V. (S), U. S. N. R.

Texas Christian University
Fort Worth, Texas

Dr. Thomas F. Richardson, for 12 years a member of the faculty of Hardin Junior College, Wichita Falls, Tex., joined the T. C. U. faculty Sept. 1 as associate professor of psychology. He holds the degrees of A.B. from the North Texas State Teachers College, M.A. from the University of Colorado, and Ph.D. from New York University.

The board of trustees of the University and the Brite College of the Bible Ex-Students' Association will give an appreciation dinner for Dr. Clinton Lockhart about the middle of February, during the annual Ministers' Institute. Dr. Lockhart, who retired Sept. 1, has been on the T. C. U. faculty since 1906. He served as president of the University from 1906 to 1911.

Forty-nine students received degrees at the summer commencement exercises, held the night of Aug. 27. Dean Colby D. Hall delivered the commencement address.

George A. Titterington, Jr., was added to the faculty Sept. 1 as instructor in physics. He holds the A.B. degree from Rice Institute and the M.A. degree from the University of Texas.

Fourteen professors make up the faculty of Brite College of the Bible for the school year 1943-44: Colby D. Hall, dean and professor of Church History; L. A. Anderson, adjunct professor of Homiletics; Graham Frank, lecturer on Church Ministry; S. W. Hutton, professor of Worship Ministries; D. Ray Lindley, associate professor of Christian Ministries; William V. Roosa, professor of New Testament; E. M. Waits, adjunct professor of Christian Ministeries; Patrick Henry, Sr., student counselor; Clarence A. Burch, adjunct professor of Missions; Robert Fred West, assistant professor in Doctrine; Lew D. Fallis, professor of Public Speaking; Cortell K. Holsapple, professor of Philosophy; and Austin L. Porterfield, professor of Sociology.

Names of 257 students appeared on the scholastic Honor Roll announced by the Registrar's office in August. Twenty-six students made a perfect record of all "A" grades.

Enrollment in the summer term was 802, including 245 men in the Navy V-12 program. Twenty states were represented in the V-12 group, including 155 cities and towns. Lieut. George C. Decker is the commanding officer and Lieut. (j.g.) B. C. Watts, second in command.

Director of Athletics Howard Grubbs was inducted into the Navy Aug. 5 as a lieutenant, junior grade.

Drake University
Des Moines, Iowa

During August, Drake University received a $200,000 gift for a new Science Hall from the Gardner Cowles Foundation, and became the beneficiary of an estimated $125,000 from the estate of the late Dr. Clarence V. Watts, pioneer Des Moines dentist.

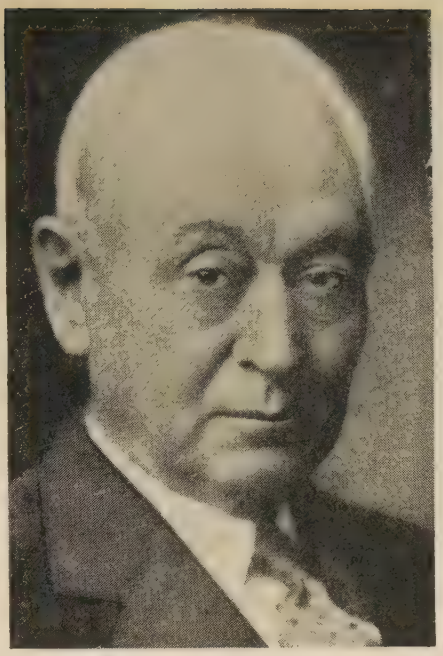
The new Science Hall, to be constructed after the war, will be known as "Harvey Ingham Hall." The building is the gift of the Foundation, and the equipment will be furnished by the Des Moines Register and Tribune Company.

The new building will be a lasting tribute to Harvey Ingham, editor-emeritus of the *Register and Tribune*. Mr. Ingham, always a strong advocate of education, has completed more than forty years of service with the newspapers.

"A modern, well-equipped science building is Drake's most crying need," Dr. Henry G. Harmon, president of Drake University, said in commenting on the gift. "This magnificent gift will inspire all of us on the campus, all of Drake's alumni and all of her friends to work even harder to carry out other parts of our long-range plans to make Drake in every respect a modern university of the highest scholastic standards.

"Drake's greatest days are just beginning. I am more grateful than I can say to the Cowles Foundation and to the Register and Tribune Company. I am particularly happy the building is being given in the name of Harvey Ingham, who has done so much for education in Iowa."

Drake's other benefactor, Doctor Watts, was a great sports enthusiast. He seldom missed a Drake football or basketball game and was an ardent Drake Relays fan.



Harvey Ingham, Editor Emeritus of the Des Moines "Register and Tribune" in whose behalf Ingham Hall is being given to Drake University. The building will be erected after the war

He was a graduate of the University of Pennsylvania and a member of the Des Moines club where he made his home during his latter years. Doctor Watts was a bachelor. He left bequests totaling $50,000 to various friends. The balance of the estate, estimated at a quarter of a million dollars, was to be divided between Drake University and the Des Moines Children's Home.

Transylvania College
Lexington, Kentucky

Despite the necessary changes the college has had to make in the last few years, it began the academic year 1943-44 with fine prospects for continued usefulness. The teaching staff, always the heart of a college, has been reduced only slightly. Eighteen teachers offer almost as many courses as ever; all fundamental, developing departments are being continued. Of the eighteen teachers, nine have Ph.D. and nine have M.A. degrees. This record of training and experience can be matched by very few colleges in the country.

Dormitory space for both men and women is adequate. The detachment of Army Air Force students has not deprived the civilian students of any space, facilities, equipment, instruction or consideration. The girl's dormitory, Hamilton Hall, functions as it always had with suitable supervision and care for the social, physical, and intellectual welfare of the residents. No man or woman will be allowed to "shift for himself" for housing, food, or guidance. There is one teacher for each ten students, assuring the helpful, intimate concern for the individual student which is the high value of a small, church-related college.

Intercollegiate athletics at the college have been abandoned through necessity. The physical education program continues, however. Activities in music and dramatics have not been abandoned but only simplified. A full program of training in religion is available.

The fall quarter opened on September 20 with the freshman adjustment program. Classes began on September 24.

The speakers service which the college offered to churches last year will continue through the present year, beginning in October.

The Wandering Welshmen Report from Puerto Rico

WE LANDED by Clipper in San Juan harbor, Puerto Rico, on July 23, and the days since then have been busy ones—hunting used furniture, getting typhoid inoculations, attending the Disciples' youth conference at the McLean Conference Grounds in Dajaos, and speaking in three of our churches. Our children, Patsy and Bobby, are getting acquainted rapidly in spite of the language difficulty. It is interesting to see them playing with a group of Spanish-speaking children. They jabber away in English, while the others use their mother tongue; but everything seems to get understood somehow, for the game goes on.

We now have enough furniture to be comfortable, and had guests even before there were enough chairs and silverware to go around. There are so many sailors and soldiers here that it seemed we ought to have some of them in our new home at once. So we had two Pennsylvania sailor boys the second Sunday we were here. The same Sunday we had two nurses from a near-by army post. One of them we knew when she was in high school at McLean, N. Y. The third Sunday we had an army lieutenant who has also been on duty in Kingston, Jamaica. He plays the coronet very well, and we hope to have him go with us to some of the churches on Sunday evening.

Sunday night we were all the guests of Mr. and Mrs. Vargas at Central Church in Bayamón, nine miles from Río Piedras. This is our oldest church in Puerto Rico, and we had supper in the parsonage where the Montgomerys lived for a time. We also met Doña Eulogia, the neighbor woman at McLean who helped the Montgomerys when Mrs. Montgomery was ill. It was her husband who sold the land from his farm for the McLean Conference Grounds. Everyone speaks so highly of all our missionaries—the Carpenters, the Montgomerys, the Mortons, and others who have been here through the years. It is a privilege to come into such a friendly atmosphere and to try to do something more to help extend the Christian fellowship which has been developed in this Isle of Enchantment.

We brought down with us two lovely art pieces—"transparencies" that had been obtained through the good offices of Cynthia Pearl Maus. The two large pictures will be located in churches of the Island. Each picture is arranged between two large pieces of glass and mounted in a box, with small electric lights around the inside of the box so that the picture is illuminated, adding greatly to the worshipful atmosphere of the churches. One picture is a reproduction of Hofmann's "Head of Christ." This will be placed in the church at Salto de Comerío, a church near Naranjito. Sr. Rafael Cotto, serves both of these churches. The other picture is Hofmann's "Christ in Gethsemane," and it will be placed in the new church in the Santurce section of the city of San Juan, Puerto Rico's capital. Inasmuch as this is the nearest church to the Union Seminary where we are living, we shall take our church letters there as soon as they arrive from the States.

HUGH J. WILLIAMS

I Thank Thee, Lord

A Service of Dedication of Thanksgiving Offering

By DORIS CLORE DEMAREE*

Somewhere on the chancel platform or immediately in front of it, place a low table for the offering. The exact location will depend upon the arrangements of the chancel itself. Place the table where it seems to fit in best and makes the most effective balance with the other pieces of equipment. The size of the table will depend upon your plans of dedication. If it will be used only for money gifts it need not be large. If the church is presenting baskets of food to individuals or groups you doubtless will want to dedicate these at the same time the offering is dedicated. If all these gifts are brought forward you may use a small table and place the gifts on the floor around it and to each side, keeping in mind that the bearers of the offering will need to come close to the center front of the table to place the offering thereon. Many groups will prefer to bring only two baskets of food and place one at each end of the table to symbolize the total gift. In this case the table will need to be just long enough to seem uncrowded.

Drape the table, if desired, with a richly colored cloth or white linen. In the center place a low basket or bowl of flowers, berries, autumn fruit or grain as desired. A few leaves or pieces of fruit may be scattered about the table if care is taken that they are placed artistically and give an uncrowded appearance.

If possible, have the groups sitting by departments. The Beginner, Primary and Junior groups may sit in the front sections of the sanctuary with the other groups behind them. Be sure all of those who are to bring the offering are sitting near the aisle so that they will create no confusion when the time arrives for them to go forward.

Prelude: Use some Thanksgiving hymn not being used otherwise.

Reader: God hath given us richly,
His wealth he has shared,
His goodness is boundless,
His love knows no end.
Now gratitude, praise, and tribute we bring,
And hymns of a gladsome Thanksgiving sing.

Processional Hymn: "Come, Ye Thankful People, Come" (Choir will sing first stanza and the congregation will join in singing the others. Choir and soloist will take their places during the singing.)

Prayer: (By superintendent, minister, or reader).

O God of love and graciousness,
We bow in reverence at thy greatness,
We kneel in humbleness before thy changeless love,
We lift our hearts in love to thee.
Grant unto us a portion of thy loving kindness
That we may in larger measure
Cast our bread upon the waters
That this day and this season
For many others yet may be filled
With greater thanksgiving. Amen.

Congregational Hymn: "We Plow the Fields and Scatter," or "Praise to God, Immortal Praise."

Reader: Throughout the ages man has been grateful for the harvest and especially for that part of the harvest that immediately precedes the coming of winter. In his thankfulness man has created some of the most glorious songs of his religion. Many have been caught in the pages of the Holy Bible. Listen to them!

Thanksgiving Psalms and Verses: (The children's departments will be ready to share some of the Thanksgiving Scriptures they have learned as part of the regular work in the church school. Let the children of each department choose the Scripture most meaningful to them.)

Reader: God and man working together produce the harvest.
Because of the harvest we need not fear
The long, cold winter
For we shall have food.
Our hearts are filled with thanksgiving
And we remember those about us
Who may not have such thankful hearts.
We are glad that we can share.
More than all else we are thankful for this.

Hymn: "I Thank Thee, Lord, for Strength of Arm." (This may be sung as a solo to the tune "O Jesu" or read with expression by a special reader.)

I thank Thee, Lord, for strength of arm
To win my bread,
And that, beyond my need, is meat
For friend unfed:

I thank Thee much for bread to live;
I thank Thee more for bread to give.

I thank Thee, Lord, for snug-thatched roof
In cold and storm,
And that, beyond my need, is room
For friend forlorn:
I thank Thee much for place to rest,
But more for shelter for my guest.

I thank Thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load:
Thy love to me I will could spare,
Yet dearer is Thy love I share.[1]

Reader: Exodus 35:5

Bearers of the Offering: (The Bearers will be seated with their respective departments and may go forward one at a time alternately from each side of the room. This will add a naturalness that will be quite effective. They will place their offerings upon the table in front of the flowers and return at once, unhurriedly, to their former places.)

Music: While the Bearers are bringing forward the offering the organist will play softly the music of the hymn just sung.

Reader: There may be those who have not had an opportunity to give. Others may wish to add to their gift. At this time the ushers will receive any offering you may wish to make.

Ushers pass the offering plates and place them on the table.

Singers: While the ushers are passing the plates the choir will sing softly "Faith of Our Fathers."

Reader: Exodus 35:22-29a, b

Bringing Forward of Baskets. (If this is to be a part of the service.)

Prayer: (By superintendent, minister, or reader). Use 1 Chronicles 29:13-14, or, if it is preferred, the choir may sing an arrangement of the latter verse.

Congregational Hymn: "Now Thank We All Our God." (The congregation should stand and sing in a spirit of deep and sincere thankfulness.)

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*Mrs. Demaree is a children's worker, Franklin, Indiana.
[1]Robert Davis. From the hymnal *Christian Worship*. Used by permission.

Women and World Highways

Counting on You

By CHARLOTTE DOUGLAS SUSU-MAGO

MRS. POWERS *(at the front door):* Why, Helen Scattergood, how grand! Come in, come in!

MRS. SCATTERGOOD: Good afternoon. I was going by and thought I'd drop in and tell you what we decided at the missionary meeting yesterday. Do—

MRS. POWERS: Now, Helen, I've already heard about that and you know it's impossible! Why, John would fight it to the last ditch, and I'm sure the rest of the Chamber of Commerce would back him up.

MRS. SCATTERGOOD *(wagging a playful finger):* Not if you talked him around, my dear! Everybody knows who runs the Chamber of Commerce and everybody also knows who runs the president of it!

MRS. POWERS *(smiling reluctantly):* Well, I will have to admit that I'm not convinced myself. Really, the project is utterly mad! Why, here we are at war with Japan and you want to bring—

MRS. SCATTERGOOD: We aren't at war with peaceful, law-abiding residents and citizens of America, are we? Seventy per cent of the evacuees are citizens and 95 per cent would have been if we hadn't barred them forty years ago.

MRS. POWERS: But to bring Japanese right into our community! You can call them citizens, but how do we know they are loyal?

MRS. SCATTERGOOD: How long did it take your ancestors to become Americanized?

MRS. POWERS: My grandfather came from England and his wife from Germany, but *(somewhat defiantly)* we are Americans now, even my parents were!

MRS. SCATTERGOOD: Yes, you are third generation and no one suspects *you* of sabotage! A great many of the evacuees are third-generation Americans, too, and some have fourth-generation children. But because they look so different, people are afraid of them. Do you realize there are over five thousand Americans of Japanese parentage in our Army and that in every relocation center you will find veterans of the last war—American Legion men?

MRS. POWERS: Well, even if they are loyal, why bring them here? They are well cared for in the camps, aren't they? And they get good wages.

MRS. SCATTERGOOD: Good wages! Do you call $16 a month for a waitress job, a typist, good wages? Or $19 a month for a doctor? Even when you throw in three meals a day and a canvas army cot in a room with four or five other people, $19 is hardly up to our American standard of fair wages, do you think?

MRS. POWERS *(shocked):* Do you mean to say doctors get only $19 a month?

MRS. SCATTERGOOD: Doctors, dentists, social workers, accountants—$19 a month is the top wage. Accredited schoolteachers get $19 a month if they have Japanese faces! Accredited Caucasian teachers in the grammar schools of the camps get $150.

MRS. POWERS *(slowly):* I am beginning to see why you are all so excited over these camps. But I know John will put his foot down. After all, we don't want to bring a lot of foreigners into our community.

MRS. SCATTERGOOD: Most of them aren't foreigns! *(Emphatically)* Anyway, I seem to remember when you raised $100 to train a kindergarten teacher in Yokohama! We were mighty proud of you.

MRS. POWERS: But, Helen, this is different. You want to bring those Japanese right into our own neighborhood, let their children go to our school.

MRS. SCATTERGOOD: Ten thousand miles away we can minister to them—is that it? How about the missionaries we sent out there to *live* right with the Japanese? They sent their children to Japanese schools, and from what I've seen of the missionary families, the children turned out mighty well!

MRS. POWERS: Helen, I'm ashamed of myself. You give me the details and I'll see what I can do with John.

MRS. SCATTERGOOD: Oh, Mary, that is wonderful! But you must promise more than that, for you know as well as the rest of the town that if you want a thing bad enough you always get it! *(Laughing)*

MRS. POWERS: Now, Helen—

MRS. SCATTERGOOD: Seriously, here's the idea. We have about $100 in the treasury not earmarked for other projects and we plan to double it. You know that florist over on State Street? He's been drafted and wants to sell out. We are going to write to a Disciple minister in one of the relocation centers and ask him to find us a family who used to have a florist business. If they can afford to pay their own fare here and buy the business, well and good. If not, we will lend them enough to get started.

MRS. POWERS: Why not make it a gift? After all, if this is a missionary project. . . .

MRS. SCATTERGOOD: Well, from what I hear, they wouldn't like that. And don't you think they would have a better start in the community if they felt obligated to no one?

MRS. POWERS: You are right again. But I'm still worried about fifth columnists!

MRS. SCATTERGOOD: But every individual released from a relocation center is thoroughly investigated by the FBI, and asked to give several references of friends on the Pacific Coast. Anyhow, the FBI put all the really dangerous Japanese in regular detention camps long ago, entirely separate from the relocation centers. Now, when we know how many there are in our florist's family, we'll start looking for a house. I understand it takes several weeks for the FBI investigation, but when they do arrive, we'll have a welcome ready—a real welcome—meet them at the train, take them home to a house all lit up, have hot water ready for baths, and maybe even have dinner on the table. Oh, I get excited just thinking how they'll feel to have a home again, and a bathtub after eight or ten months of taking showers, and a kitchen and a table with linen on it and the proper number of knives and forks! Life in those camps isn't pleasant when three hundred have to eat in one big room, three times a day, with no backs to the benches, no tablecloths, and the clatter of dishes going on every minute!

MRS. POWERS: Well, this certainly sounds like a good missionary project. I suppose you'll ask for a Disciple family.

MRS. SCATTERGOOD: Well, we started out with that idea. And then someone piped up, "We don't send our missionaries out to preach to Disciples do we?" We just seemed to agree that bringing any family, even Buddhists, into the community and giving them a practical demonstration of Christianity was more in line with our missionary policy than handpicking Disciples.

MRS. POWERS *(nodding thoughtfully):* Yes, I see that. Helen, do you suppose there are gardeners in those camps?

MRS. SCATTERGOOD: Gardeners and farmers, carpenters, merchants, grocers and photographers, mechanics and chauffeurs, beauticians and dressmakers. They have everything! But why are you curious about gardeners?

MRS. POWERS: The old fellow who has been taking care of our garden and one or two others in the neighborhood are going to Chicago to live. I was just wondering—

MRS. SCATTERGOOD: Helen, you've caught it! Now you'll win over the president of the Chamber of Commerce and from then on it is clear sailing. Maybe we can adopt a gardener's family, too. All we need is a bit of favorable publicity for the benefit of some folks who've had too much of the other kind, much of it false!

MRS. POWERS: Don't count too much on it. I haven't started on John yet.

MRS. SCATTERGOOD: Just the same, I'm counting on you, one hundred per cent! You'll convince him all right. And I know you will be one of the first to call on our family when they get here. Maybe the mother can show us how to arrange flowers artistically.

—Reprinted with slight adaptation by permission from *The Methodist Woman*, April, 1943.

For Adult Missionary Groups

Theme: The Church and America's Peoples

One Nation Under God

IN Program Five we have interesting material about what Disciples of Christ are doing to help all groups of people to share American democracy. From all the material given, choose what is most interesting to your group. Stress the "Editorial: We Owe it to Unseen Friends." It contains a challenge for us as Disciples. In spite of all the good that has been accomplished, the need is great. Each member of the group should feel that as a Disciple he should accept much responsibility toward others.

America Indivisible

We have reviewed and discussed the making of our nation in relation to periods of immigration, contributions of various groups, and the influence on industry. Now we are ready for the discussion of the relation of the church as an organized unit to the life of these various peoples. It will be particularly helpful to review what Disciples of Christ have done in organized church work through the division of home missions. The section of the Discussion Course entitled "Disciples of Christ and America's Peoples" will be a source for such material.

"Hot Spots"

"Dear Fellow Americans. . We ask you to spend thirty minutes with us facing quietly and without passion or prejudice a danger which threatens all of us—a danger so great that if it is not met and conquered now, even though we win this war, we shall be defeated in victory. . . . This danger is race hatred."

Probably you heard the radio program from which this quotation is taken. It was broadcast by ninety-six CBS affiliated stations. It was about one of the so-called "hot-spots" of America at the present time. *Time* Magazine says, "The fact that a major United States network had the courage and took the time to emphasize a crisis in race relations was big radio news."

But some church members are saying, "Sh-h-h! Let's not talk about the race question. It is a point of tension." What is the Christian attitude in this situation? Did Jesus avoid any issue by not talking about it? No! He discussed openly the problems of his day and he did something about them.

A part of our study of "The Church and America's Peoples" has been built around this point of race tension. Have we made the study practical? Have we tried to see what the church can do to remedy the situation?

This broadcast was about the race riot in Detroit. But other communities have had race riots, too. Some communities are still refusing to have Japanese-Americans locate in them. A contingent of 10,000 Jamaicans have been brought to this country to assist with the farm work and some of them are very unhappy, dissatisfied, and disappointed in the treatment they are receiving. And then there is the question of how many Jewish refugees we will take into our country. Will we make it possible for Chinese to become naturalized citizens of U. S. A.? The answers to all of these questions are vital today to our democracy and to our Christianity.

There is a tendency among us "church folks" to be concerned with these problems when a riot is on and people are being killed. Then we forget all about the trouble. We need to remember that after the police have stopped the riot, the cause of the trouble still exists, and in a short time there may be another outburst.

What Can We Do?

What can the church do? What can church members do? In the first place, we should not be indifferent to the situation. We can have the courage to be concerned about it before our friends. We can take the time to find out the true facts. We should not depend upon unreliable rumors for our information. We can suggest what the Christian attitude should be toward people whose skin is a color different from ours. We can show by our actions toward individuals of minority groups that we are Christians.

Maybe the group that has been studying "The Church and America's Peoples" will want to sponsor some activity that will help to ease the tension. Some rural churches in Indiana are using their influence to help locate some Japanese-American farmers in the state of Indiana. Other rural communities might help with this problem through their W. R. A. The church at Lanark, Illinois, sponsored a church service for the Jamaicans who had come to the community to work. A Jamaican preached and all present benefited from the service.

Is there any question in your community regarding the rights of any people? Is there any race hatred? Does it exist among church members? Let's use all the Christian principles we know to help our friends to have the Christian attitude toward peoples of other races and nationalities.

A Test of Attitudes

Test out your attitudes and those of your group with the questions that follow, or some similar list. The answer to each question is "Yes" or "No." Ask that no names be signed to the answers. Tabulate the results. See how Christian the group is in attitude.

1. Am I willing to sit beside a Negro on the street car?

2. Am I willing to share the table in a restaurant with a Mexican-American?

3. Am I willing to attend the "movie" with a Japanese-American?

4. Am I willing that my church be a church of all nations?

5. Am I willing to work in the same office with some Chinese-Americans?

6. Am I willing to give the time required to find out the truth about the race riots?

7. Do I want to be aware of the manner in which Jamaicans are being treated in America?

8. If I were a missionary in Africa, would I be willing to live near the Negroes?

9. Should I be as Christian in my attitudes toward peoples of other races in this country as a missionary must be in another land?

10. Am I willing to help get a Japanese-American farmer located on a farm in my community?

11. Am I willing to sacrifice food so that Chinese, Greeks, and others may be fed?

12. Am I willing that the Chinese be allowed to become naturalized citizens in U. S. A.?

13. Am I going to write to my representative in Congress to tell him that I am interested in the passage of legislation which will repeal the exclusion acts, admit Chinese on a quota basis, and provide eligibility for citizenship of Chinese residents in this country?

14. Under-Secretary of State Sumner Welles said recently in a speech before the North Carolina College for Negroes, "In the kind of world for which we fight, there must cease to exist any need for the use of that accursed term 'racial or religious minority.'" Do I agree with Mr. Welles?

15. Do I agree with Raymond Gram Swing when he said, "Brotherhood is not a Sabbath sentiment; it is a crying necessity, a defense, a source of strength, a relationship without which we ourselves are exposed and in dire danger."?

Woman's Day

"The Last Best Hope" is the title of a new play written by Mrs. Eva Raw Baird for Woman's Day, December 5.

In the play, Gail, a girl of college age, exemplifies the determination of the younger generation to "build the peace," and through her own dedication to the missionary cause leads Grandma Gray, Aunt Marjie, and neighbor Susan to a clearer recognition of their own part in creating the new world that must come into being.

A copy of the play will be sent to each missionary society and council president early in October. Additional suggestions for the day's observance will be found in the bulletin, *Guideposts for Service,* which goes to every president.

Youth and Missions

Race Tensions

THERE are no inferior races; there are only inferior opportunities.'' Thus spoke Dr. Robert Redfield of the anthropology department of the University of Chicago on a recent round-table broadcast. Dr. Howard W. Odum, professor of sociology and head of the institute for research in social sciences at the University of North Carolina, in his introduction to the Round Table made the following remarks which are very important for our thinking as we study ''The Church and America's Peoples.''

''The first thing that I should like to emphasize over and over again is the fact that the South and the Negro are facing their greatest crisis since the early forties, a hundred years ago; and, by this same token, it is a supreme national crisis.

''A second fundamental point of emphasis is that our problem of the Negro in America not only is a southern and national problem but is of the essence of a real problem of cultural progress. This makes it not only more important but more difficult.

''The third thing that I would like to say is to urge with all possible earnestness that America, and the South in particular, declare a moratorium on all violence; on rumors that poison the public mind and inflame the emotions; on all political demagoguery; and on all treasonable inciting to race conflict, whether from good or evil motives. It should be repeated, again and again, that America now needs to exercise, as rarely in her history, maturity, wisdom, moderation, honesty, courage, and a strategy worthy of her rich heritage and of the demands of a new crisis. . . .

''But, whatever else is needed, there is no longer time, place, or occasion for the immature blaming of somebody, or the calling of names, or bitter denunciation or smartness. Our situation has gone far beyond the point where the mere placing of blame has any essential merit in the larger crisis of meeting a great national need. We know that we all have been to blame. But it must be clear that the mistakes by one group do not justify greater mistakes by another and that foolish behavior by one group does not justify more foolish behavior by another group. What we need now is to move forward in the right direction, each group approximating the largest possible amount of cooperation with all the forces seeking to master the situation. In particular, there is need for the nation, and especially for the South, to esteem and to give full confidence to the great efforts of our best Negro leadership . . . our immediate problem here now is to covenant together for some new high morale on the part of all the people everywhere and for a master-strategy for the better ordering of race relations in the war and post-war period.''

What to Do?

No, race tensions are not something just to talk about or avoid talking about. There must be constructive action. Dr. Odum suggests important attitudes, but perhaps some of us need more specific suggestions.

A southern writer has made some extremely practical suggestions. Her name is Lillian E. Smith. And the suggestions appear under the title, ''There Are Things to Do.'' Order this pamphlet from *South Today*, Clayton, Georgia. Price, five cents. Other suggestions are made by George E. Haynes on a one-page check list entitled, ''Roads Toward Interracial Peace.'' Secure from the Department of Race Relations, Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York, New York.

World Order Missions

More than one hundred major centers of population are to be visited between November 1 to 20 by some of the ablest speakers of Protestantism in the interest of American participation in the organization of the world community for peace. Youth should arrange to attend these conferences. Watch for announcements of those held near you.

"Glory to God"

In connection with your study of ''The Church and America's Peoples,'' you will be interested in a cantata written in 1942 by an emigree from Europe. Why not suggest to those in charge of music in your church the use of this cantata for organ and choir? The title is ''Glory to God,'' and the words are from the familiar Luke Christmas story. Those who use the music will wish to tell the story of the composer, Frederick Schreiber. The story is typical of hundreds of stories which might be told concerning those victims of war whom Christians help when they answer their denominational calls for war emergency offerings. The story which follows is taken from the Federal Council Bulletin of November, 1942.

''Five years ago, Mr. Schreiber was teaching music theory and composition in the Vienna Conservatory. His works were heard at symphony concerts and over the radios of Europe. His wife was doing important work in her own field of kindergarten supervision.

''Then came the familiar story: leaving Vienna, and their homeland, the trip to Holland, to England, and finally to America. 'We had always planned ahead,' says Mrs. Schreiber. 'Now we learned to live from day to day and trust in God that all would be well.'

''Friends in Europe had told them to get in touch with the American Committee for Christian Refugees when they arrived in New York. The problem of such a highly trained specialist, trying to make immediate adjustment to American economic life, was a trying one. But the committee suggested contacts, through which, before long, Mr. Schreiber had obtained a position as organist and choirmaster in a small Lutheran church, and Mrs. Schreiber had a place as governess where her training would be valuable. The church was too small to pay much; but it helped Mr. Schreiber get pupils; and when, some months later, the American Committee suggested a position at a Western college, Mr. Schreiber said, 'How can I leave this church—these people—this pastor, who have been so kind?' And Mrs. Schreiber was especially sure that their future now lay in New York City, where they were getting acquainted not only with people, but also in musical publishing circles. She had been ill, but she would soon be able to return to work, and they were 'managing.' Then, on Thanksgiving Day, 1941, came this letter from Mrs. Schreiber:

'' 'Today is Thanksgiving Day. But for me every day is Thanksgiving Day because I am so grateful for being in this country and experiencing its blessings. Moreover, you know how grateful we are to you for having guided our first steps in this unknown country two years ago—a first-rate publisher wrote my husband yesterday that they had accepted his three new compositions for publication.'

''Now Mr. Schreiber is trying to show his gratitude by taking under his wing another European musician, with story and problems strangely similar to his own.

''But most of all, he has tried to express his sense of thankfulness to God who has guided his footsteps, and to the spirit of Christian brotherhood as he felt its glow, in such religious compositions as this Christmas cantata 'Glory to God.' We hope it may be sung, and the Schreibers' story told, in many churches throughout the country this Christmas season.''

NOTE: H. W. Gray and Co., Inc., is the publisher of the cantata. It is for organ, mixed voices, and soprano solo. It is not a long work—could be used as part of a full program. Another usable composition by the same composer is ''The Lord Is My Shepherd'' (B. Schirmer, publisher), a somewhat shorter work for full chorus of mixed voices with soprano solo and organ. If you wish a more detailed story of the Schreibers to present with the music, write the Committee on Foreign Relief Appeals in the Churches, 297 Fourth Ave., New York.

Youth Meets

November begins the Youth Meet season for several states. Young people this year will be particularly challenged by the development of the theme, ''Lift Christ Now.'' The emphasis in the programs is on personal religious living, interracial understanding, and Christian action.

Missionary Worship Service

Theme: "Crown thy good with brotherhood"

November

The World—the Field of Brotherhood

Hymn: "God of Grace and God of Glory." Stanzas 1, 3, and 5.

Call to Worship:

O God, our help in ages past,
Our Strength each day and hour,
Our hope Thou art in days to come,
We trust in Thy great power.

B. S. L.

Poem Prayer:

Teach us, O Lord, true brotherhood
In daily tho't and deed,
That we may tread with humble heart
The path where Thou dost lead.

Cast from our hearts, O Lord of life,
Our selfishness and pride;
Help us to choose the toiler's part,
And suffer by His side.

Give us the courage, Lord, to fight
With Thee all greed of gold,
To fight until Thy kingdom's won,
Thy kingdom long foretold.

(Used by permission of *Christian Worship and Praise,* edited by H. H. Tweedy. Copyright 1939 by A. S. Barnes and Company.)

Meditation: Sin and strife come to the world because of the absence of the brotherhood of man. The need of cooperative brotherhood here in America, where if we are to survive we must live peaceable together, cannot be measured. If every American insists upon his personal rights, as he sees them to be, we cannot work together. Families cannot live that way. Individuals in community life must give up some things for the good of the whole. We must extend this principle of cooperation to solving the problems of industry and race discrimination. Until we have demonstrated that the democratic principle will work in our own country what can we say to the world? True democracy is Brotherhood of Man. As individuals in God's church we have a responsibility to our nation. God has a message to be delivered to the world. It will never be carried unless his church is the messenger. Can you and I fail him?

Scripture: Acts 13:44-46. Gal. 3:28.

"If the great struggle against the forces that oppose democracy, freedom and human brotherhood is to be successful, the church must give a fuller embodiment of those ideals in its own life. (Pronouncement of the Executive Committee of the Federal Council of Churches in America, June 19, 1942.)

"Out of the churches of America must come leaders who point the way toward the solution of race problems in this country and the world, and who continuously assert the infinite value and dignity of every person in the sight of God, regardless of his race or color."

Closing Pantomime:—"The World Our Field of Brotherhood. Our own America is our present opportunity."

Hymn: "God save America! New World of Glory." Stanzas 2, 3, and 5. (Substitute, "O Beautiful for Spacious Skies." Have this sung by a quartet or chorus as the lights are thrown upon the pantomime.) For the pantomime have as many people from other races as possible, or those dressed to represent other races, holding hands with members of your own group. This may be worked out as simply or as elaborately as the leader cares to do. The idea is to create the sense of uniting the hands of the people of this group with those of other races. These can be arranged two by two on the stage. Someone should be chosen to work this out who would enjoy doing it artistically.

Closing prayer by your pastor.

Echoes From Everywhere

Church For Intermediates

My Sunday love is an Intermediate Church. We have our meetings in the little house by the gate, which is a perfect fit for us, and we have a grand time. The children are so full of pep and enthusiasm. We have concentrated on learning certain things in Hindi and in English; on worship; and on the Feltagraph Method of storytelling.

They have two special projects—one, that we go to the hospital every morning after Sunday school and put on a program in front of the ward. We sing, have a lesson, a story with the Feltagraph, and end with the Lord's Prayer. Some of the stories divide into several scenes so I sometimes have as many as four children do a scene each. Thus the more timid ones gain confidence and learn to take part. From fifty to seventy-five come to the meetings, and the nurses say that they begin to ask from the early morning, when the children will come.

The other project is the village Christian children at Murhipar, etc. They raised Rs. 31-11-0 last year and they aim to spend half of it on "others." They gave them a surprise Christmas treat this year and once, before cloth went sky high, they gave each family two yards of cloth.

—Mrs. H. P. Gamboe.

Bilaspur, C. P. India.

Japanese Christians Reached in Argentina

Sr. Sarli, pastor at Belgrano Church in Buenos Aires, reported recently on his work among Japanese Christians. Since April he has had the privilege of preaching the gospel message to a fine group of young people of the Japanese church. He was visited by Konomi Miyamoto, a Japanese Christian who was baptized by Pastor Muniz in the Cramer Church some years ago. He came to ask in the name of his congregation if Sr. Sarli would hold, at least once a month, a preaching service in Spanish for the young people. Since then Sr. Sarli has gladly complied.

The attendance of these Argentine young people, children of Japanese Christians, at these services is between 40 and 45, and their response to the message and their affection for the one preaching are remarkable. The parents follow the Scripture reading in their Japanese Bibles but join with the young people in the singing of the hymns in Spanish. On Sunday there is a social hour at the hall rented for the church service. Sr. Sarli asked for the prayers of the Council of Churches in this work, and for such interest as would permit in sending someone to carry on this work when he leaves for his new field in northern Argentina.

—Alice S. McWilliams.

Sacrifices In India

One of the events of the last few months was the giving up of the Station Wagon for war work. Gas has not been available for us in this area. Dr. Miller and Miss Mullin have parted with their cars. The passenger busses plying out of Damoh are now fitted with charcoal gas producer plants. The price of these plants is very high. So far they have not been perfected to the point where they are very practical for private use. We now go pushing about on cycles. Nelle has courageously swung into line and learned to ride a cycle. We use bullock carts and horse tongas when occasion demands, but we miss the Station Wagon very much indeed. Our work is hampered without it. We are most thankful for the three years of efficient and effective use we were privileged to have of the Station Wagon.

One of the outstanding features of our evangelistic work of the past season has been the demand for Gospel portions. The evangelists and Bible women have distributed them widely in our area. When returning on the train from seeing David off to U. S. A., we had a warm discussion with an ardent Moslem who claimed that we were all born Moslems but our parents had turned us away from the "true religion." We took out some Hindi Gospel portions and passed them around to the Hindu passengers. Without our urging they purchased some of the portions. One Braham passenger had studied the English New Testament with Dr. Stanley Jones years ago in Sitapur. He requested an English N. T. which we sent him later by mail. One Hindu soldier requested an English Testament which was also supplied by mail.

—Church Smiley.

Damoh, C. P. India

Group of prominent clergymen visit WAC patients in station hospital in Des Moines. At center, in light suit, is Carrol Roberts, pastor of Ninth Street Christian Church, Washington, D. C.

Leader of Indian C. E.

The death of Rev. Vere W. Abbey, at Freedom, Pa., on Sept. 2, is a heavy loss to the young people of India, and of America as well. Mr. and Mrs. Abbey, served for many years in India as Secretaries of the Christian Endeavor Society of India, Burma and Ceylon. It was during their last term there that the Epworth League and the Christian Endeavor Society in India united in one body, although such union has not taken place in the United States. Mr. and Mrs. Abbey were pioneers in the field of developing coeducational youth conferences, camps and institutes, as well as in the development of local young people's societies. Mr. Abbey visited many of our own stations, and led in a week-end C. E. Rally in Jubbulpore, shortly before coming home on his last furlough. We were especially happy in Jubbulpore over the union of the Epworth League there with the Christian Endeavor, as this brought closer cooperation between our boys' and the Methodist girls' societies. Mr. Abbey was always a popular speaker among young people in India.

Mr. Abbey was a resident of Upland, Ind., and while attending Taylor University there, was a member of the International Quartette which was at that time very well known in Indiana church circles.

—T. N. Hill

Jubbulpore and Richmond, Ind.

Hidden Answers

1. What strong city church recently gave of its members to help establish a new congregation?
2. What interdenominational committee is working in war-torn lands to provide for "Humanity's Hungry?"
3. When will Disciples of Christ observe a "Week of Compassion"?
4. With what organizations of world Christianity was Dr. William Paton identified?
5. What Missouri pastor regards the building of the church budget as an educational process? Why?
6. Name several types of summer conferences held this year.
7. What young woman was recently commissioned as a medical missionary to India? Where was the service of commissioning held?

Jerez Valley For August, 1943

It was not a problem of the authorship of the Hebrew letter of the New Testament. And apparently the usual doctrinal discussion, at least for the duration, was not a weighty matter. But to dig into and remove limestone for the purpose of making a deep pit, required plenty of physical exercise. How to roof an adobe house, even though ever so small, with earth, required some mental calculation. How to load five adobes on the back of a burro and make him deliver them, provoked some real philosophical reasoning, to say nothing of Christian patience.

Three Boston Seminary students had been giving themselves to projects of good will in our rural communities. In Los Haro they put two swings and a slide in the patio of La Casa del Amigo. A latrine for the school in Los Nogales, and one for one of the schools in La Ermita. Besides the projects of construction work, they were very generous with their time and talent in directing games for the young people. They worked hard at learning Spanish, taught some English (a class of thirty-five in La Ermita). Altogether we are sure that they have every reason to feel that their mission was well accomplished. They had several other companions on the same mission. One in Aguascalientes, three in Cortazar and three in Guadalajara. We have been happy to cooperate with these young men in their desire to serve the Mexican people. We feel they have made a valuable contribution to our missionary program, and sincerely desire their return, another year.

In Memoriam

Mrs. Ida Fanning, May 2, 1943, Keokuk, Iowa. Faithful to the church, teacher in Bible school, active in missionary society. Age 75.

Mrs. Rachel Carrell, April 1, 1943, Keokuk, Iowa. Christian from early life. Active member and supporter of church, Bible school and missionary society. Age 83.

Mrs. Julia Hodges, April 3, 1943, LaGrange, N. C. Charter member of C. W. B. M., of the Wheat Swamp Christian Church. Missionary society president for twenty years, and a faithful worker. Age 70.

Mrs. DeLaney Meley, August 12, 1943, Jeffersonville, Ind. Zealous member of missionary society, serving several years as president. Junior superintendent in the Sunday school. Age 58.

Stephen Walton, August 11, 1943, Carmi, Illinois. A faithful member of the church and missionary society. Interested in every phase of missionary endeavor. Age 83.

Mrs. Clara E. Parker, August 25, 1943, Whittier, California. Last of the charter members of First Christian Church. Faithful and beloved by all. A great reader of missionary books and World Call.

Mrs. Verna Frame, September 2, 1943, Bonner Springs, Kansas. Attended all International Conventions since 1909. Active in her church and its organizations. A truly missionary spirited member.

Mrs. Kittie Rockwell Blair, July 7, 1943, Covington, Pa. Faithful and beloved member of the church and missionary society for many years. Age 73.

Mrs. James Crosby, August 21, 1943, at the age of 82. For 67 years a faithful member of the Fredericksburg, Ohio, church. She was a charter member of the missionary society.

Miss Tyler Wilkinson, August 28, 1943, in Del Rio, Texas. Active in the work of First Christian Church, in the state work. She taught a class, known as the Tyler Wilkinson Class, which contributes generously to work in Mexico.

RECENTLY the foreign division of the United Society received a photographic copy of "A Memorial Tribute From the Republic of China to Miss Minnie Vautrin." Dr. Wu Yi Fang, president of Ginling College, brought a picture of the Memorial to the United States with her. The following is a translation of the Memorial:

"Miss Minnie Vautrin, a citizen of the United States of America, was a woman of rare fortitude, loving and kind, and ever ready to serve. As Dean of Ginling College, she achieved much through her tireless devotion to the task of education.

"In the winter of 193⅞, when the ruthless Japanese invaders slaughtered the inhabitants of Nanking, Miss Vautrin threw her energies into the campaign of war relief, defying all difficulties and at the risk of her personal safety. Thousands of women and children secured haven under her protection.

"Having heard of her death in the United States, we wish to express our profound regret. We herewith issue this public tribute in memory of her glorious service in China."

Two changes have occurred in state secretaries for missionary organizations-education. In South Idaho, Mrs. John E. McClure, Caldwell, Idaho, succeeds Mrs. Roy A. Smith of Buhl. For the District of Columbia, Mrs. J. Lloyd Black succeeds Mrs. Roberta Gravatt of Chevy Chase, Maryland. Mrs. Black resides in Washington, D. C.

Mr. and Mrs. H. B. Hobgood and children, Benjamin, Elizabeth and William, left Belgian Congo on July 27, by boat en route to the United States for regular furlough. They will be the first from Africa to take their furlough in America during this war period, with the exception of the emergency furlough of Miss Goldie Wells.

Mr. and Mrs. T. J. Liggett were appointed for missionary service in Argentina on June 16. They have not been permitted to travel to Argentina because of a new ruling regarding young men of draft age traveling to Latin American countries. They have taken an ad interim pastorate at Danville, Kentucky, for the duration. Mr. Liggett began his ministry there on August 29.

Since our churches have many representatives serving in Africa, China, and Argentina and now en route to and from these countries, naturally we are much concerned about these missionaries. Some are in the various ports where they change boats. Others are arriving at their destination. There are a number at home, too, making preparations to leave. Upon their arrival at their final destination, we shall be glad to give the definite word.

Mrs. Edna Gish and Miss Margaret Lawrence are making record time en route to China, and we hope that it will not be long until we can announce their arrival in China. Dr. George Earle Owen and Margaret Owen will be arriving in Argentina before long.

E. K. Higdon is making a secretarial visit in Jamaica during September.

From Jamaica comes word that the convention of churches in Jamaica closed on July 22 with the largest attendance ever recorded. The spirit of the convention and the offering were at a new high. Plans for advancement in the coming months and years were outlined. A Delco lighting system was installed at Highgate Christian Church where Cyril Morris is pastor. The church at Bloxburgh, where E. J. Robertson is minister, raised a sum of money for the erection of a school in addition to the church. The pastor of the Torrington and King's Gate churches, E. A. Edwards, is ill and has been ordered to take a complete rest.

Mrs. E. R. Moon, missionary, had full charge of feeding the convention of between seventy and eighty delegates. She and Mr. Moon walked miles to secure permission to buy the necessary foods. There are shortages in Jamaica as well as in the homeland!

Miss Ruth Leslie, missionary in Mexico, writes that ten young men from Yale Divinity School have been in Mexico this summer carrying out a project there. On August 16 they were with Miss Leslie for dinner and met with the workers in the Mission. In the evening they played the Association basketball team. The radio station announced the game every hour on Monday, and no charge was made for the game. Consequently there was a record crowd. On the score board the two teams were announced as "U. S. A." and "A. M. de J."

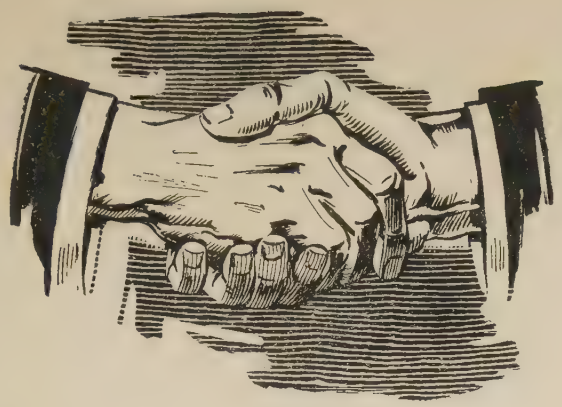
The offices at Missions Building have lost one of the fine workers in Miss Mary Miyasaki who came several months ago from one of the War Relocation Centers to work in the missionary education department. Miss Miyasaki has been granted a scholarship at Lynchburg College and is entering at once. She had completed two years of college work at the University of Los Angeles, and some of her third year when the Japanese-Americans were moved from the West Coast. Miss Miyasaki had given some of her time to service in the Japanese Christian Institute.

Our congratulations and best wishes go with her to Lynchburg.

A successful and representative meeting of the National Christian Missionary Convention was held at Columbus, Ohio, August 17-22. This was the twenty-seventh annual meeting of this convention. Miss Carnella Jamison had a significant part in the work of the convention, particularly in connection with the missionary work. Mrs. R. A. Doan, Mrs. H. B. Marx, Miss Dale Ellis, Miss Edith Eberle, M. Owen Kellison, Willard M. Wickizer, and C. W. Longman, all of the United Society, were in attendance.

W. H. Taylor of Baltimore was re-elected president of the convention.

Mr. and Mrs. C. G. Elsam, retired missionaries to India, report that their son, Harold G. Elsam, who is a chaplain in the United States Army, is now in India where he was reared. Chaplain Elsam recently underwent an operation but is recovering well. Pictured here is the Chapel Altar at the hospital where Chaplain Elsam is serving



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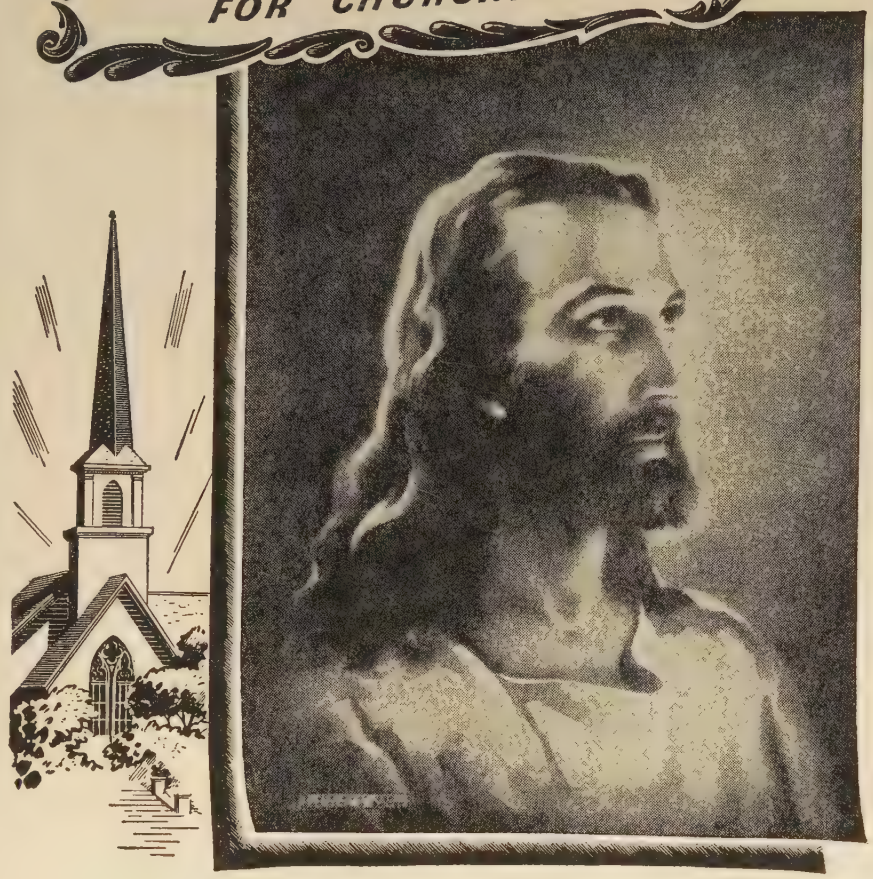

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Christian Teaching Important for Nation

By Forrest C. Donnell*

GEORGE WASHINGTON, in his Farewell Address, said, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens."

Religion and Christian teaching may be properly regarded in our nation as a foundation underlying much of our national greatness, pillars which support the temple of human character and a prop which aids in holding in place the walls of that edifice.

In war there is a strong tendency toward permanent decline in benevolent and humane impulses toward enemy peoples. The existence, however, of reverence for Deity and the recognition of the fatherhood of God and brotherhood of man are profound influences toward preserving a fraternal spirit toward all mankind. Such a spirit is an important element when the writing of a peace treaty is in progress.

In peace or in war it would not be difficult for mankind, sorely stricken by poverty, disease and death, to lose hope. The comfort and assurance which religion gives to its possessors tend strongly, however, to cheer human hearts and preserve hope.

*Governor of State of Missouri. This article was written at the request of the International Council of Religious Education, Chicago, endorsing the thirteenth annual continent-wide observance of Religious Education Week, September 26—October 3, in the United States and Canada.

Christian teaching emphasizes the value of every soul. Christianity teaches unselfishness and service to fellow creatures, dignifies marriage, encourages proper training in the home, insists on kindness to children and respect for womanhood, presents consolation in time of sorrow, gives hope to every soul and inculcates reverence and thankfulness toward God.

Without such influences as are created by religion and Christian teaching, our nation would be in danger of grave decline in moral standards. *With* those influences, we may advance, slowly though it be, toward attainment of individual and national ideals.

Ideas at Work

EVERY great movement whether religious or secular is committed to ideas which act as ferment and dynamite in all its thinking and activities. The Disciples of Christ have from their origins displayed a tenacious loyalty to certain concepts which have in turn left on them indelible marks for all to see. What are these great ideas to which this movement has been committed and how influential have they been in the colleges, universities and foundations which the brotherhood has established and maintained through the years?

Method of Aristotle

It is said of Aristotle, when he came to write his *Ars Poetica,* the greatest of all books of literary criticism, that he took the finest dramas of the Greeks, those works which were regarded as universal treasures by the people, and examined each dramatic masterpiece in detail to ascertain what basic principles had been observed by all the playwrights. From this procedure he was able to state with great clarity and authority the basic characteristics which were essential for success in a dramatic presentation. So well did Aristotle do his work that its authoritative character remained unchallenged for a thousand years.

Colleges Under Scrutiny

In this column, in like manner, for the next several issues, I propose to examine the program of higher education of Disciples of Christ to ascertain what reflection there is in our colleges, universities and foundations of the great ideas or characteristic aspirations of our people. Do our colleges reflect the movement that gave them birth? Are there distinctive characteristics to be seen in their programs, campus customs and life, and in educational methods and aims, and if so are they identical with the characteristics of the movement? In short, are there real differences to be seen among colleges? Differences between state-supported and church-related colleges will be taken for granted, but are there real differences between Catholic, Lutheran, Quaker, Methodist, Presbyterian, and Disciple colleges? Do these institutions genuinely reflect the basic ideas of the founding communions?

Great Ideas of Disciples

Let us examine our own institutions of learning for evidences of their devotion to the following great ideas of Disciples:

I. "Life is real, life is earnest."

II. Man—rational child of a Heavenly Father.

III. A democratic church in a democratic state.

IV. ". . . Into His courts with singing." (Worship)

V. Christian union and the co-operative spirit.

—JOHN L. DAVIS.

Seventy-five Ministers' Conferences are to be held in October under the leadership of Unified Promotion of Disciples of Christ. Each minister is urged to attend the nearest conference.

Must Our Christian Colleges Surrender?

". . . the war and navy departments are sensitive to the possibility of creating an economic crisis through rapid demobilization. To be certain that students do not enter competitively into the battle for employment, the military authorities probably will keep them in uniform and require them to undertake or complete their college education. It is even possible that the college programs will be greatly expanded to serve as shock absorbers between a wartime and a peacetime economy and that many more thousands of soldiers, sailors and airmen not now in the college programs will be included in the postwar enterprise. Will the army and navy do this without continuing to dictate the curriculum?

"Several years of war and emergency control of higher education by the army and navy will make our memory of the old academic freedom very dim. The chances of reverting to normal are fading into the twilight. . . .

"A church-related college has two major sources of income. The first is the religious denomination with which it is affiliated. Income from this source has been shrinking for years; it is probable that it does not now bear more than one per cent of the load. The reason is simple. Church people have ceased to include denominational colleges in their church loyalty. They select colleges for their young people for academic or economic reasons. . . .

"Many church-related colleges in urban centers are rapidly becoming municipal universities. . . .

"The entrance of the government accelerates the process. Students will not be assigned to colleges upon the basis of religious affiliation; the army and navy are not interested in that. The last threads that tie the colleges to the denominations out of which they rose have been cut. . . .

"The second source of financial support has been wealthy philanthropists. These are vanishing. . . . Since only a few Christian colleges have adequate endowments . . . these institutions will have to look elsewhere for the money they need.

"Where can they look? Where more naturally than to the government which has been subsidizing them for several years in connection with military programs? It does not seem out of the way to reason that great numbers of small, formerly church-related colleges will become state or municipal schools. This will not mark the end of good education, for such schools do an efficient job, but it will mark the end of their distinctive contribution to Christian education."—Dwight E. Stevenson in "The Christian Century," August 11, 1943. (Used by permission.)

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NBA News and Notes

AFTER several years of faithful service as superintendent of the Juliette Fowler Home for Children in Dallas, Texas, Mrs. Lily C. Kendrick resigned on August 1. Mr. and Mrs. Thomas V. Lewis of Jacksonville, Florida, began their new duties as co-superintendents on September 1. They were co-superintendents of one of the Homes of the Children's Home Society of Florida, located in South Jacksonville, and have both been very active in church affairs in the city of Jacksonville. We are delighted to welcome them into our immediate NBA staff.

Miss Florence Keefer, secretary at the Child Saving Institute in Omaha, Nebraska, was married recently to George W. Campbell, Salem, Iowa.

On Wednesday afternoon, August 18, the California Christian Home family gathered in their chapel for a tea to honor and show their love and deep appreciation to Miss Mildred Rogers because of her many kindnesses and loving deeds of helpfulness bestowed upon the Home Family for fifteen years as their Home Secretary. She left September first for Washington, D. C., where she will be united in marriage to Lt. Jack M. Mann, Air Transport Command. Mildred is the daughter of Mr. and Mrs. Fred M. Rogers. Mrs. Rogers has been the superintendent of the California Christian Home for many years, and Mr. Rogers was NBA General Secretary for seven years.

Sunday, August 29, was a great occasion at the Emily E. Flinn Home for Aged Women, Marion, Indiana. For weeks the Family had anticipated the seventh annual August meeting with much pleasure for many of their friends would visit them.

There were twenty-three ministers registered, seventeen counties represented, three hundred and seventy-five registered guests, and about one hundred and fifty who did not register. Many were so sorry to miss this big event, but distance and gas rationing prohibited their presence.

At two o'clock everybody went to the East Lawn where chairs had been placed and the communion table laid for the service. During the singing of the communion hymn, a young man, representing the Grant County Christian Youth Fellowship, came forward and placed a gift of $133 at the foot of a lighted cross, which was these young people's love gift for the new building to enlarge the Home's capacity. Another gift of $50 was received during the afternoon. Special music was rendered by Mrs. Rosa Page Welch, beloved Negro singer from Chicago, Illinois. F. E. Smith, executive secretary of the Pension Fund, Indianapolis, brought the message, "Unto the Least."

After the service, the young people of the county served refreshments.

Student Relief Activities

The World Student Service Fund is one of the concrete evidences of the spirit of world fellowship upon which so much depends in tomorrow's world. Men in prisoner-of-war camps are coming to look to the Fund for many kinds of aid. One is the supply of good books. The office in Geneva is sending to camps some 1,500 parcels of books monthly. Many of the European refugee students who were in France escaped to Switzerland and there are being served by Tracy Strong, Jr., the gift of Congregational Churches through the Committee on War Victims and Services. Fortunately for the students still left in France, the Swiss and Swedes can still send some funds for their aid. Americans are forbidden to send funds to enemy dominated areas. A friend of mine who recently visited the work of the Federation in Switzerland writes most enthusiastically about the leadership of Andre de Blonay who heads the office there.

—DR. HENRY SMITH LEIPER.

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Book Chat

(*Continued from page* 10.)

riage, parenthood, relationships of parents and children, and problem solving on the domestic level. So many religious books deal with the larger philosophic problems of life that it is wholesome to read one which gets down to where people live every day and all the time.

FRANCES COLE McLESTER has written an interesting text for church school classes called *A Growing Person.* It is a simple study of the development of personality through childhood, early youth, and into adulthood. The last chapter discusses the elements of maturity and the methods of insuring the continuous growth of the adult life.

Books Mentioned on Page 10

THE GOODSPEED PARALLEL NEW TESTAMENT, arranged by Edgar J. Goodspeed. Chicago. University of Chicago Press. 600 pp. Price $2.00.

THE SURVIVAL OF WESTERN CULTURE by Ralph Tyler Flewelling. New York. Harper & Brothers. 305 pp. Price $3.00.

GOD AND EVIL by C. E. M. Joad. New York. Harper & Brothers. 349 pp. Price $3.00.

NEW EYES FOR INVISIBLES by Rufus Jones. New York. Macmillan. 185 pp. Price $2.00.

THE FAMILY LIVES ITS RELIGION by Regina Westcott Wieman. New York. Harper & Brothers. 236 pp. Price $2.00.

HOMEMAKING by Hervin U. Roop. Grand Rapids. Erdmans Publishing Co. 135 pp. Price $1.00.

LIFE'S INTIMATE RELATIONSHIPS by Talmage C. Johnson. New York-Nashville. Abingdon-Cokesbury Press. 205 pp. Price $1.50.

A GROWING PERSON by Frances Cole McLester. New York-Nashville. The Abingdon-Cokesbury Press. Paper, 60 cents.

Books Received

A PRIMARY TEACHER'S GUIDE ON "THE CHURCH AND AMERICA'S PEOPLES," by Florence M. Taylor. Friendship Press. New York. 25 cents.

CHILDREN OF THE CHURCH IN WARTIME, Mildred Widber. Friendship Press. New York. 25 cents.

AMERICA'S CHANGING FRONTIERS, Mark A. Dawber. Friendship Press. New York. 15 cents.

GETTING ACQUAINTED WITH GOD, Robbins Wolcott Barstow. Federal Council of Churches of Christ in America. New York. 20 cents.

THE LADDER OF PROGRESS IN PALESTINE, Chester C. McCown. Harper & Brothers. New York. $3.50.

THEOLOGY IN TRANSITION, Walter Marshall Horton. Harper & Brothers. New York. $2.50.

SON OF MAN AND KINGDOM OF GOD, A Critical Study, by Henry Burton Sharman. Harper & Brothers. New York. $2.50.

CHILDREN NEED ADULTS, Ruth Davis Perry. Harper & Brothers. New York. $1.50.

THE CHRISTIAN EDUCATION OF OLDER YOUTH, Alleen Moon. Abingdon-Cokesbury Press. Nashville. 60 cents.

WORSHIP IN THE SUNDAY SCHOOL, A. W. Martin. For workers in small schools. Abingdon-Cokesbury Press. Nashville. 35 cents.

WE WHO ARE AMERICA, Kenneth D. Miller. New York. Friendship Press. Cloth $1.00; paper 60c.

STRONG AS THE PEOPLE, Emily Parker Simon. New York. Friendship Press. Cloth $1.00; paper 60c.

STARS AND SAND, Edited by Joseph L. Baron. Philadelphia. The Jewish Publication Society of America. $2.50.

A GUIDE FOR A MAN AND WOMAN LOOKING TOWARD MARRIAGE, Roy A. Burkhart. Flushing, N. Y. The Hearthside Press.

THE HISTORIC MISSION OF JESUS, C. J. Cadoux. New York. Harper & Brothers. $3.00.

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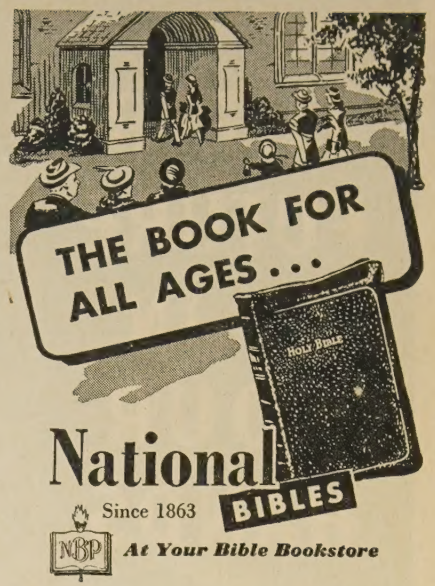

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Last Column

Wild Orchids

In South America
Wild orchids grow,
And the winds of friendship
Their fragrance northward blow.

In South America
(Believe it, if you can)
There is no prejudice
'Gainst the black man!

—Mayme Garner Miller.

The professor of chemistry was giving a demonstration of the properties of various acids.

"Now," he said, "I am going to drop this two-shilling piece into this glass of acid. Will it dissolve?"

"No, Sir," replied one of the students.

"No?" said the demonstrator. "Then perhaps you will explain to the class why it won't dissolve."

"Because," came the answer, "if it would you wouldn't drop it in.—*Tit-Bits.*

The typographical error is a slippery thing and sly; you can hunt it till you're dizzy, but it somehow will get by. Till the forms are off the presses it is strange how still it keeps; it shrinks down in a corner, and it never stirs or peeps. That typographical error, too small for human eyes, till the ink is on the paper, when it grows to mountain size. The boss, he stares in horror, then he grabs his hair and groans; the copyreader drops his head upon his hands and moans. The remainder of the issue may be clean as clean can be, but the typographical error is the only thing you see!—*Nuggets.*

Be old while you are young and stay young when you are old.—Chinese saying.

Today! How the word thrills one when we fully appreciate its meaning!—*The Silent Partner.*

Of the blessings set before you make your choice and be content. No man can taste the fruits of autumn while he is delighting his scent with the flowers of spring; no man can, at the same time, fill his cup from the source and from the mouth of the Nile.

The following true story of a Northern farmer is told by the British Ministry of Agriculture:

A delayed-action bomb had dropped near by, and when the district surveyor arrived to investigate, the farmer was milking.

Surveyor: Where's this bomb of yours?

Farmer: Out there.

Surveyor: You might get blown to bits.

Farmer: Go and see if she's still bubbling. I reckon we've got ten minutes yet.—*Christian Science Monitor.*

George S. Kauffman asked Oscar Levant if he understood the point system of rationing. "Very simple," said Oscar. "You point to what you want, and the grocer says you can't have it."—*Toledo Blade.*

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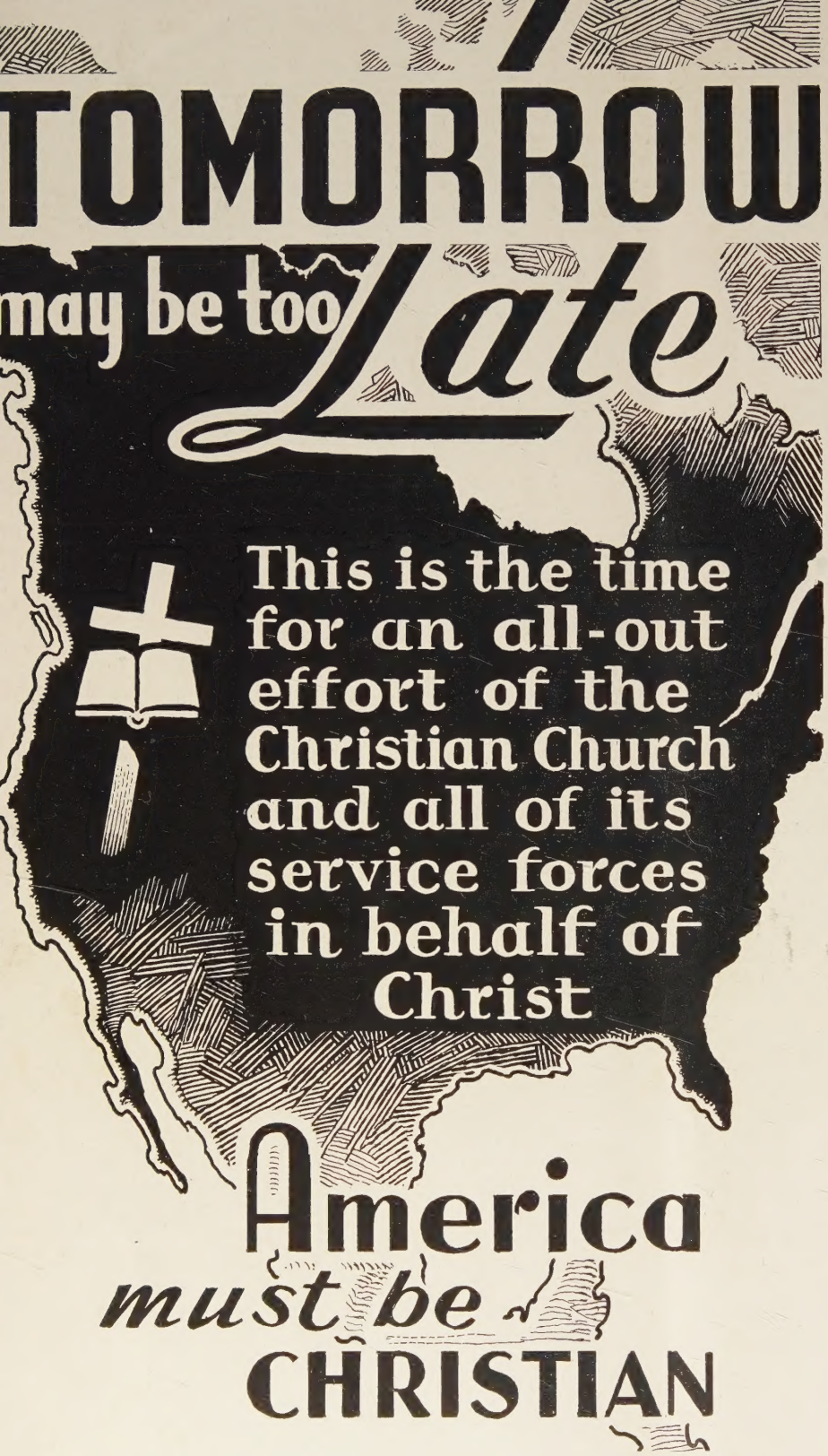

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